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Vol. II.







ENOCH LONG.

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CHICAGO HISTORICAL SOCIETY'S COLLECTION.—VOL. II.

BIOGRAPHICAL SKETCH  
OF  
ENOCH LONG,

AN ILLINOIS PIONEER.

BY  
HARVEY REID.

CHICAGO:  
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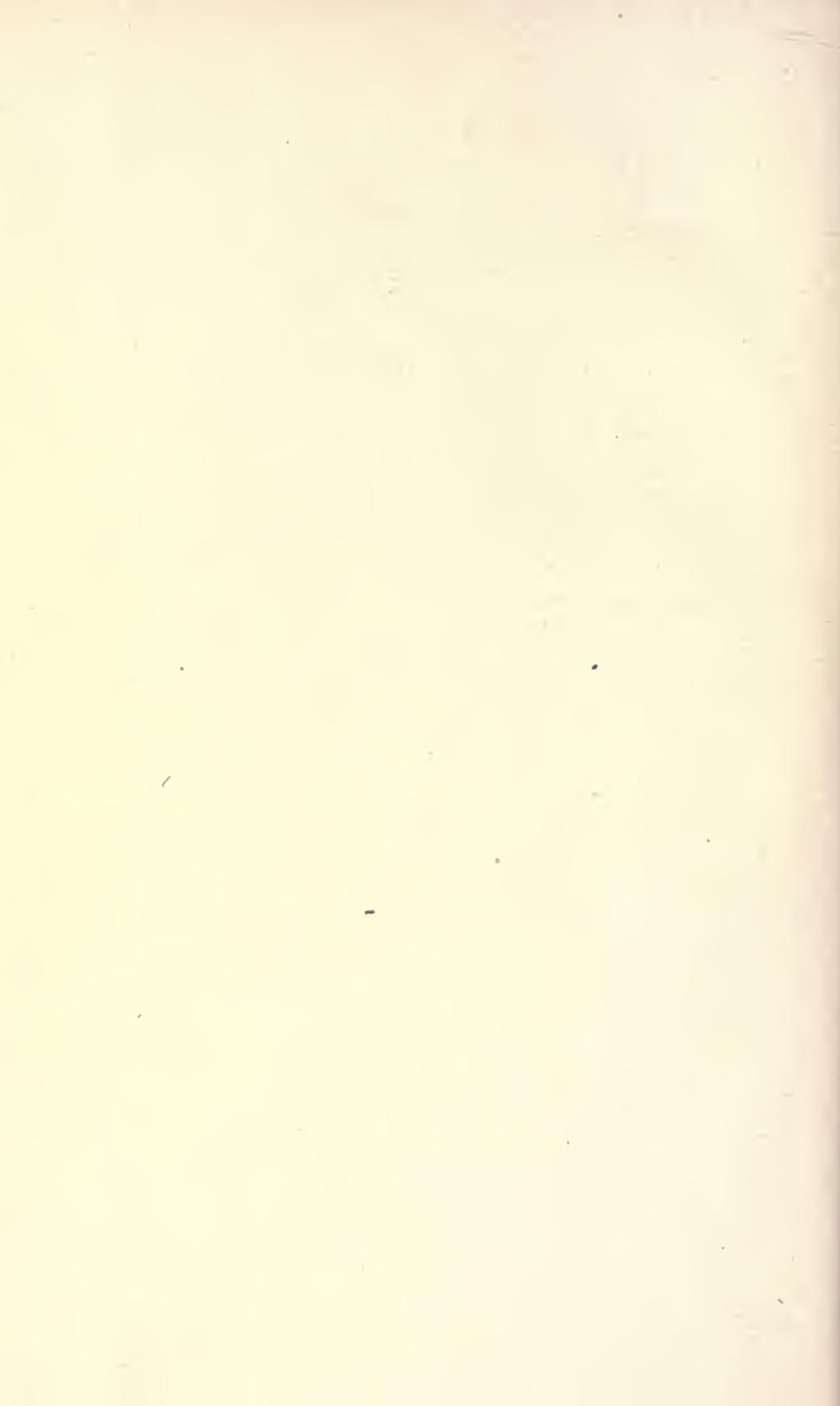
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## P R E F A C E.

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IN July, 1878, was formed at Sabula, Iowà, a "Society of Union Veterans", from the former soldiers and sailors of the Union army and navy who had served during the War of the Rebellion. Its scope was soon enlarged to include those who had served their country in previous wars, and thus Enoch Long became a member of that society.

By a clause in its constitution, it is provided that "the duties of the Orderly Sergeant shall be essentially that of Secretary. He shall be the Historian of the Society, and shall carefully arrange and preserve all records, writings, and other *data* pertaining to the wars of the United States that may be given him by members of the Society and others for that purpose." Later action of the Society provided that each member be furnished with a pamphlet-bound book, containing printed questions, followed by blank spaces, the answers to the questions forming a skeleton sketch of the life and military history of each member. Such a sketch was procured of the life of Comrade Long, though, unfortunately, not in his own hand, nor as full as

he might have made it. And thus we had a nucleus which, by the request of friends, and through an ardent desire on the part of the writer, that as full as possible a record might be preserved in permanent form of so valuable a life as Enoch Long had given the world, has grown into this volume.

The writer submits this sketch to the public with great diffidence. It has been written at odd moments, snatched from the arduous labors of an exacting business, and by one who has never before essayed the task of authorship.

The information necessary for the preparation of the work has been mainly supplied by M. H. Long, Esq., only surviving son of the subject of our sketch. Among those to whom acknowledgments are due for material supplied through him to us, are Dr. Benj. F. Long of North Alton, Ill., and Mrs. Caroline (Long) Bartlett of Lawrence, Mass., surviving brother and sister, and Sarah L. Colby, St. Louis, Mo., Mrs. Lucy L. Breckinridge, Alton, Ill., and Rebecca B. Long, Rochester, N.Y., nieces of Enoch Long.

We wish also to acknowledge obligations to Henry Tanner, Esq., of Buffalo, N.Y., for courteously permitting the liberal drafts we have made for facts regarding the Alton riots from his book, "The Martyrdom of Lovejoy"; and to Winthrop S. Gilman, Esq., of New-York City, for information there annexed.

The manuscript of this volume was submitted to the Chicago Historical Society for examination, and it there attracted the attention of Mr. LEVI Z. LEITER, a prominent

member of the Society, whose interest in the history of the State of Illinois and of its pioneers is only equalled by his liberality. After reading the sketch, Mr. Leiter requested that it might be published by the Society at his individual expense. It is thus that the volume is printed and given to the public under the auspices of the Chicago Historical Society. The "Society of Union Veterans" of Sabula, Iowa, and all those who were the friends of the subject of this sketch are profoundly grateful to the Society for the interest it has manifested in the matter and particularly to Mr. Leiter, whose generosity and public spirit has insured its publication.

HARVEY REID,

Orderly Sergeant of the Society of Union Veterans.

SABULA, IOWA, June, 1883.



## SKETCH OF ENOCH LONG.

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### CHAPTER I.

Enoch Long, an Example of Christian Manhood—the Sturdy Pioneer and the Volunteer Soldier—Serves Honorably in the War of 1812 on the Niagara Frontier—Commands a Company in Alton in 1837 to Defend the Rights of the Citizen, a Free Press and Free Speech, assailed in the person of Elijah P. Lovejoy—the Citizen, the Man, and the Christian—Connection with Sabbath-Schools in New Hampshire and Illinois—Letter of Dr. Benjamin F. Long.

THE long life of Enoch Long was so full of examples of the sublimest qualities of a noble Christian manhood that the perpetuation of a record of its prominent features, for the encouragement and emulation of the young and of all who are left to carry on the battle of life, becomes a sacred duty almost imperative in its force. As a pioneer, sturdy, indomitable, persevering, and brave, he was a striking exemplification of the heroes who conquered the wilderness and have made American manhood the strong force that it is. When danger threatened his country, although himself a man of peace, at the imperative command of duty he could not forget that he was the son of a soldier of the Revolution, and the brother of a soldier, he promptly abandoned cherished plans of usefulness and profit and sprang to the defence of the State in which he was only temporarily

remaining, to defend the homes of those to whom he was personally almost wholly a stranger.

Serving honorably in the war of 1812, on the Niagara frontier, he afterward became an officer of militia in his adopted State, and he became a prominent and honored actor in one of the darkest events which ever stained the history of Illinois. It was his company at Alton in 1837 that was called upon to defend the most sacred rights of the citizen,—a free press and free speech,—assailed in the person of Elijah P. Lovejoy, shot down when defending his printing-press from the attack of a lawless pro-slavery mob, and a further reference to which will be found in these pages.\*

Though the services of Mr. Long as a soldier were honorable, it was in the other relations of life he was most distinguished. It was as a citizen, a man, and a Christian that he shone most conspicuously. As a Chris-

\* Deacon Long had been all his life an anti-slavery man, but at the time of the mob he was not known distinctly as an "abolitionist". His grief and indignation at the murder of Lovejoy were made more intense by the fact that it was arrived at by an assault on the freedom of speech and the press. It was no longer simply a question of abolition, but it was whether a man could speak or write his opinions on the subject without being shot down like a dog. The accounts of the Alton mob which first went East, by the then slow methods of the mails, had a decided anti-abolition tinge, and it was not strange that many good people were led to believe that there was "blame on both sides". Such seems to have been the case with some of Deacon Long's relatives in New Hampshire, as is gathered from a letter that the Deacon wrote to his sister, Miss Caroline Long, dated "Upper Alton, April 2, 1838." Speaking of a letter he had received from another sister sometime before, he says:

tian, he carried his faith into every department and walk of life. He was a member of the first Sabbath-school organized in the State of New Hampshire, which was also the first or second one established in the United States. He organized at Upper Alton, Illinois, in May, 1820, the second Sabbath-school established in this State, and was for some time its only teacher.\* Throughout his long life he was always thereafter a teacher in Sabbath-schools until about two years before he died, when the increasing infirmities of his nearly ninety years confined him to his house.

Mr. Long's religious character, as well as his sturdy constitution and longevity, was partly inherited from a long line of Christian, puritan ancestors. His only surviving brother, Dr. Benj. F. Long (himself 76 years of age), writes to N. H. Long as follows:

"Sarah observes, in relation to the Alton *mob* at the time of Mr. Lovejoy's death, that as we had not written she 'hoped that her brothers had nothing to do with it, *pro or con.*' If the question had been confined simply to that of *abolition*, her hopes would have been realized; but it had assumed a different form. The vital principal of our Constitution had been assailed by the *mob* (the freedom of the press and speech). I would ask what son of a Revolutionary father could stand tamely by and see the destruction of that beautiful fabric which he struggled so hard to rear, without blushing with shame. I hope our father has not such a son. I was there to defend the freedom of the press, and I presume all my brothers would have been with me had they had timely notice. Be assured that, should a similar assault again take place, I should feel myself bound to again step forward to the rescue." These are brave and noble words.

\* See Chapter VI.

"NORTH ALTON, Aug. 28th, 1881.

\* \* \* \* \*

"The death of your father was not a surprise, for his debility had foreshadowed it a long time, and the age of his progenitors indicated that the time of his departure had come. His great-grandfather died at 92; his grandfather at 93; his father at 88; his oldest brother at 87; all full of years and good works, and all bearing office in the church of Christ, except his father, who was also a disciple of Christ, and faithful in his cause. The examples of these, our fathers, are worth volumes to us, and, next to the word of inspiration, of more value than all of the volumes upon morals and correct living that can be heaped together. They afford to us living epistles of life's duties, point out the way of the Christian warrior with his armor on, and the manner of battling with the enemies of our Saviour. Never laying down the weapons of their warfare till Christ shall say: 'Well done, faithful soldiers! rest from your warfare and come up hither.'

"Your father's character, as a Christian, in the performance of the duties of a Christian, and in connection with the sacrifices necessary for the advancement of the Church, is well worthy of imitation by all who knew him. He has gone to his rest, and his works follow him and are made manifest. 'He is not dead, but sleepeth.'

"One and another of our dear ones have been taken away until now of the members of the family, of which your father was one, only two out of thirteen remain. One of them now near 78, and the other over 76 years, both bearing the Christian name and holding fellowship

in the church. We have also a line of Christian mothers, whose deeds have made them of renown in the church by their godly lives.

“And here I say again, the holy living of these progenitors is worth more to us than all the essays upon morals that the world can give us; for in these we have their practical knowledge and their joyful end. Let us imitate their virtues, and labor for Christ as they also labored.”

\* \* \* \*

## CHAPTER II.

Ancestry of the Long Family—Settlement in New Hampshire—  
Moses Long, the father of Enoch Long, a Soldier in the Revolution—Enlisted when Sixteen and a-Half Years Old—was at the Surrender of Burgoyne—passed the Terrible Winter at Valley Forge—Participated in the Battle of Monmouth, N.J.—Heard Washington's Outburst of Wrath against Gen. Lee—Captures a Musket from a Hessian—Marriage of Moses Long to Lucy Harriman—Death of Moses Long—an Old Sermon—the Grandfather of Enoch Long.

TRADITIONS in the Long family go back to Rev. John Long, an Englishman, who was a Dissenter clergyman, probably a Presbyterian, and lived in the latter part of the 17th century. Having been prohibited from preaching, and otherwise persecuted, in common with other Dissenters of the period, he emigrated to Scotland, during the reign of James II., it is supposed, and settled at or near Edinburgh. Notes in the hands of Col. Stephen H. Long, on the genealogy of the Long family, in speaking of this ancestor says: "Fragments of his sermons, written with much abbreviation, are now (1833) in the possession of Isaac Long, Jr., of Hopkinton, N. H. From these it appears that his tenets were such as are considered orthodox by modern Presbyterians or Congregationalists."

Col. Long's notes continue: "Three of the sons of John Long emigrated to America early in the 18th century

and settled in Newbury Old Town, near Newburyport, Mass. [Other authority calls it West Newbury.]

Abiel Long, one of the sons of John Long, continued his residence in Newbury, the other two sons having removed to other parts of the then colonies. The line of descent from Abiel to Enoch Long, the progenitor of the family of Longs of Hopkinton, N. H., is through Shubal and Robert Long, who successively retained their residence at Newbury Old Town, the birthplace of Enoch, who was son of the latter and grandson of the former. Enoch was born in 1727, and had six sons, *viz.*: Enoch, born in 1758; Moses, born in 1760; Isaac, in 1764; David, in 1772; Samuel, in 1774; and Robert, in 1781."

Moses Long, father of the subject of our sketch, second son of the Enoch Long who removed from Newbury, Mass., to New Hampshire, was born in Hopkinton, Merrimack County (as it was then spelled), New Hampshire, Oct. 16th, 1760. Hopkinton township adjoins the township of Concord on the west, and the village of that name, "pleasantly situated on a gentle eminence," is seven miles west from the State House, in the City of Concord.

From "New Hampshire as It Is," by Edwin A. Charlton, published in 1857, we condense the following historical sketch:

Hopkinton was granted by Massachusetts, January 16th, 1735, to John Jones and others, and was called Number Five, afterward New Hopkinton. The first settlement was in 1740. When the French and Indian war broke out the inhabitants were compelled to leave, and did not

return until the war had closed. The inhabitants suffered considerably from Indian depredations. In 1756, Henry Miller and others received a grant of Hopkinton, which was the occasion of long and bitter disputes. The difficulties were, however, settled by an act of incorporation granted January 11th, 1765. The Congregational society [of which the Longs became members] was organized November 23, 1757. The well-known Kearsarge Mountain is in an adjoining township, about 10 miles north of Hopkinton.

Moses Long enlisted as a soldier in the Revolutionary army, in a Massachusetts regiment, in the spring of 1777, being only about *sixteen and a-half years of age*, and served for three years, leaving the service in 1780. His regiment was first sent to New-York State, and was stationed for a time at Fort Stanwix. He was at the surrender of Burgoyne in the October following, and passed the terrible winter at Valley Forge, suffering from cold and hunger. In June, 1778, he participated in the battle at Monmouth, N. J. His regiment, known as the "Cape Ann Regiment", was in the division of Gen. Charles Lee, who so seriously incurred the displeasure of Washington by ordering a retreat of his command upon the first outset of the enemy, contrary to his orders to attack and hold his ground until Washington could come up with the rest of his forces. Young Long was a witness of the outburst of wrath and indignation with which the Father of his Country met Lee, and which is said to be the only known instance in which that great man used profane language.

Mr. Long frequently related the incident to his sons, and said that Lee fairly cowered beneath the storm of Washington's wrath.

The night after the battle, Mr. Long was one of the sixteen young men chosen from his regiment as Washington's body-guard, and they stripped trees of leaves and branches to make couches upon which they slept during that anxious night. In this battle, Mr. Long captured a musket from a Hessian, but the piece was too heavy for the boy, not yet 18 years of age, so he exchanged it for a "Queen's arm", which is now in the possession of Dr. S. L. Breckinridge of Alton, Ill., a great grandson of the captor (grandson of Col. S. H. Long).

Three years after the young soldier's return home he was united in marriage with Miss Lucy Harriman, daughter of Capt. Stephen Harriman, then residing at Hopkinton, but formerly of Haverhill, Mass., where his daughter was born, August 31st, 1764. His family consisted of one son and seven daughters, of whom Lucy was the sixth daughter.

From such a father and such a mother, with such an ancestry, sprang a typical New England family—strong in body and strong in intellect—reared in the "nurture and admonition of the Lord." There were in all thirteen children, of whom we shall speak more at length in the succeeding chapter, and all but four of them lived long lives of usefulness (some of them attained high worldly honors), and most of them were remarkable for longevity.

Moses Long died at Hopkinton, on the 3d of March,

1848, aged 87 years,  $4\frac{1}{2}$  months. His wife died June 10th, 1837.

The aged sister of Enoch Long (Mrs. Caroline L. Bartlett of Lawrence, Mass.), in acknowledging the receipt of a photograph of her brother, taken late in life, says: "The upper portion of the face and head are like my honored father's—the head is not quite as bald as my father's."

Since the foregoing was written, we have been permitted, through favor of Mrs. Lucy L. Breckinridge of Alton, to read a letter written Dec. 7th, 1851, by Dr. Moses Long of Rochester, N.Y., to his brother, Col. Stephen H., which gives a somewhat different statement of the early genealogy of their family than that recorded in the former part of this chapter, as well as some additional particulars. We will transcribe the portion of it relating to their ancestry:

"It is with regret I am unable to give you, off-hand, the information you desire. I was called upon by Mr. Farmer, an amateur genealogist of Concord, N. H., for information for like purposes. I have no notes at hand to guide me, but will briefly state the impressions resting on my recollections without pretension to strict accuracy as to dates. In the early settlement of the Plymouth Colony is to be found the name of Robert Long upon their records; and after some time it was omitted there, and found subsequently to be enrolled on the records of the Massachusetts-Bay Colony. He is said to have been a minister of the gospel, who was obliged to leave England in the time of Robinson's persecution for opinion's sake. He was claimed by my Grandfather Long to be his great-grandfather. A

sermon of his is said to be in a good state of preservation, now in the possession of Isaac Long of Hopkinton. It is not written out at length, but in a species of shorthand. Mr. Farmer's article in his genealogical work may have given the lineage from him down to 1726, which was about the time our grandfather Long [Enoch] was born at Newbury, Mass., where he lived about 54 years. At the age of about 30 years he married Abigail Bailey, of his native town, who was ten or twelve years younger than himself.

"Our grandfather, Stephen Harriman, was born in Haverhill, Mass., about 1727, and brought up in that place. He married early in life to Sally Masterast of Connecticut. I think they first fixed their residence in Pomfret, Conn., and afterward moved to Haverhill; kept tavern there for a time, when they moved over the State line and opened a tavern in Plaiston, N. H. About 1756, he purchased a tract of land in Hopkinton, N. H., where they cleared up the forest land, kept tavern for a number of years, and made that their permanent place of residence until their decease.

"Grandfather, Enoch Long, also moved to Hopkinton, N. H., in 1779 or 1780, I think, with his family, where they remained till their deaths."

### CHAPTER III.

The Descendants of Moses and Lucy Harriman Long—the Distinguished Sons, Engineers, Explorers, Soldiers, and Physicians—Col. Stephen Harriman Long, Explorer of the Rocky Mountains—“Long’s Peak” named after him—belonged to the Engineer Corps, U. S. Army—Major Geo. W. Long, also a Distinguished Member of the Corps of Engineers of the U. S. Army—Dr. Moses Long and Dr. Benjamin Franklin Long.

To Moses and Lucy (Harriman) Long were born eight sons and five daughters. We will here record so much of their individual histories as can be ascertained in the little time the compiler has for investigation:

1. Sarah Long, born Feb. 25th, 1784, and died in twenty-two hours after her birth.
2. Stephen Harriman Long was born in Hopkinton, Dec. 30th, 1784, and died in Alton, Ill., Sept. 4, 1864. We quote from “Appleton’s American Cyclopedie”: “He graduated at Dartmouth College (Hanover, N. H.) in 1809; in 1814, entered the corps of engineers of the United States army; and in 1815, became assistant professor of mathematics at West Point. In April, 1816, he was transferred to the topographical engineers. From 1818 to 1823, he had charge of explorations between the Mississippi and the Rocky Mountains, and of the sources of the Mississippi in 1823-4; and in 1826, was made brevet-lieutenant

colonel of topographical engineers. He was engaged in surveying the Baltimore and Ohio Railroad from 1827 to 1830; and from 1837 to 1840, was engineer-in-chief of the Western and Atlantic Railroad in Georgia, in which capacity he introduced a system of curves in the location of roads, and a new species of truss bridges, which has been generally adopted in the United States. He was made major in 1838, colonel, March 3, 1863, and retired June 1, 1863. An account of his first expedition to the Rocky Mountains (of which one of the highest summits was named for him, Long's Peak), in 1819-20, from the notes of Major Long and others, by Edwin James, was published in 1823; in 1824, appeared 'Long's Expedition to the Source of St. Peters River', 'Lake of the Woods', etc., by W. H. Keating (2 vols., Phila.). His 'Railroad Manual' (1829) was the first original treatise of the kind in this country."

He married Martha Hodgkiss of Philadelphia, on the 3d of March, 1819. Their children were: William Dewees, born at Philadelphia, October 11th, 1820, and still living. Henry Clay, "born at the west end of Turner's Lane," near Philadelphia, February 18th, 1822; became a civil engineer, and died while in employ of the U. S. Government on board the United States steamer *Montana*, at LaCrosse, Wis., April 10th, 1871. Richard Harlan, born at Philadelphia, Oct. 3d, 1824; graduated at West Point Military Academy; was commissioned lieutenant in the 5th Infantry, and died in the service at Fort Gibson, Ark., Jan. 30th, 1849. Edwin James, born at Baltimore, June 11th, 1829, and died there April 30th, 1830. Lucy, born

at Philadelphia, Oct. 13th, 1832; married — Breckinridge, at Alton, Ill., where she still lives. Mrs. Martha (Hodgkiss) Long was born at Philadelphia, March 23d, 1800. She died at Alton, Ill., nine years after the death of husband—Sept. 11th, 1873.

3. Moses Long, born Oct. 26, 1786, at Hopkinton, died at Rochester, N. Y., March 8th, 1858. He adopted the medical profession, having graduated in the medical department of Dartmouth College, Hanover, N. H., under the instruction of Dr. Nathan Smith, the father of American surgery, and commenced practice in Concord, east village, in 1813. He removed from Concord in 1824; practised three or four years in Hopkinton and Goffstown; went to Warner, N. H., and from thence, about 1835, to Rochester, N.Y., where he practised his profession to a limited extent, but was principally and extensively engaged in the construction of a superior kind of bridges, the invention of his brother, Col. Stephen H. Long.

Dr. Long imbibed largely of the military instincts of his family, and although not in active service in the war of 1812, he joined in September, 1814, a company formed in Concord for the purpose of home defence in case of necessity from invasion, and of which he was appointed 1st sergeant, orderly, and clerk. The company was composed of that class of citizens who were by law exempt from military duty, and comprised some of the most respectable citizens of the town. There were over a hundred privates enrolled in the company, many of whom had held offices, both civil and military, as the secretary-of-state and treasurer, seven justices-of-the-peace, one colonel, one lieu-

tenant-colonel, one major, and nineteen captains. These particulars are learned from reminiscences published by Dr. Long and quoted in Rev. N. Bouton's "History of Concord". From the same work we learn that "a squad or small company of volunteers was also formed in East Concord, in consequence of a rumor that the British intended to destroy the United States 74-gun ship *Washington*, then on the stocks at Kittery, Maine. This company was also under drill by Dr. Moses Long, and consisted of about twenty men."

In 1816, Dr. Long became captain of a company of light infantry in Concord, which attained a fine reputation for drill and general excellence. Rev. Mr. Bouton's "History of Concord" says: "On the 18th of July, 1817, President James Monroe, on his tour through New England, visited Concord. He was met on the borders of the town by a committee of the citizens. \* \* \* Arrived near Barker's tavern, he was received by Capt. Long's excellent company of light infantry, and saluted by that and a company of citizens, consisting of several hundreds," \* \*

Dr. Long was married at South Reading, Mass., Oct. 18, 1818, to Miss Rebecca Bordman, who was born at South Reading in March, 1786. She died at Concord, Jan. 14, 1823, from the effects of poison of white lead accidentally mixed in the sugar used by the family. He was married a second time, in May, 1826, to Mrs. Sarah Gardner Marshall, who was born at Nantucket, Mass., in 1792, and died at Rochester, N. Y., July 12, 1860. His children, who survived infancy, were:

1. Rebecca Bordman Long, born at Concord, N. H.,

Aug. 23d, 1819, living in 1881 at Rochester, New York.\*

2. Martha Hotchkiss Long, born at Concord, Nov. 20th, 1820, married Rev. K. P. Jervis of the M.-E. Church, Jan. 25th, 1853; still living in 1881.

3. Sarah Gardner Long, born at Warner, N. H., Feb. 12, 1830; married Charles F. Smith, at Rochester, N.Y., Oct. 31, 1850, residing in 1881 at Rochester.

4. Sarah, born at Hopkinton, Sept. 22, 1788; married Dr. Henry Lyman in 1808 or 1809, who was a physician of high standing as a practitioner and a skilful surgeon. He was in the service of the United States as a surgeon in the war of 1812. He died at Warner, N. H., in 1829, aged about 44 years. Mrs. Lyman died at Lawrence, Mass., Sept., 1859, another instance of the longevity of this remarkable family. Her children were Joseph Warren, Sarah, Lucy L., Moses L., and Stephen Henry, none of whom are living.

5. Enoch (the subject of our sketch), born at Hopkinton on his father's thirtieth birthday, Oct. 16, 1790; died at Sabula, Iowa, July 19, 1881, aged 90 years, 9 months, and 3 days.

6. Isaac, who died when 3 years old; was choked to death by a bean which he drew into his windpipe.

7. Abigail Bailey, born at Hopkinton, May 11th, 1794; married James Colby, Feb. 15th, 1826. The officiating clergyman was Rev. Mr. Hatch, one of whose daughters is the wife of Hon. William Windom, late secretary of the treasury. "They lived in Warner, N. H., about ten years,

\* She was for several years teacher of mathematics and natural philosophy in Monticello Female Seminary, near Alton, Ill.

then removed to Hopkinton, on the old Long homestead, where they lived until the autumn of 1850, when Mr. Colby went West with his family, settling near Alton, Ill. James Colby died January 19th, 1852, aged 54 years; his wife died Feb. 19th, 1859." Their family consisted of six children, of whom the eldest died in infancy; Mrs. Lucy L. (Colby) Stout, lives in Princeton, N. J.; George H. Colby, near Alton, Ill.; Sarah L. Colby, teacher in the Missouri School for the Blind, St. Louis; Mrs. Caroline M. (Colby) Thomas, died at Alton, Dec., 1864; Carlos W. Colby, lives at North Alton, Ill., was a soldier during the war of the Rebellion.

8. Lucy, born at Hopkinton, March 24, 1796, and died there, January 24, 1821, seventeen days after her brother Enoch's return to his old home from Alton, Illinois, for his family, as will be related in a subsequent chapter.

9. The four boys that had already blessed this Puritan household had received the good old Bible names of near and dear ancestors, but, in the year 1799, the blood of Revolutionary soldiers boiled hot with indignation at the aggressions of France, and war was declared.

The hero of Moses Long's youth had been called from the retirement to which he had so nobly repaired upon voluntarily relinquishing the high office which the American people seemed to insist upon his retaining, and, because duty called, had consented to resume command of the armies, and defend his country in the perils that menaced her. Men's hearts grew warmer in love and admiration for the Father of his Country in those days, and what wonder then that when, on the 21st November, 1799, another boy

came the memories of Monmouth and Valley Forge grew stronger and tenderer, and he received the name of George Washington.

The boy was worthy of the name. He died at North Alton, Ill., July 8, 1880, in the 81st year of his age, and for the rest let us quote from the obituary notice published in the *Alton Telegraph*:-

LONG.—On the 8th July, 1880, of general debility, at his residence, Grafton Road, Maj. GEO. W. LONG, in the 81st year of his age.

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#### DEATH OF MAJ. GEO. W. LONG.

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It is with great regret that we record the death of the venerable Maj. Geo. W. Long, which took place at 10 o'clock last night, at his residence on the Grafton Road, in the 81st year of his age. This distinguished officer and engineer was born at Hopkinton, N. H., in November, 1799. He was the son of a soldier in the army of the Revolution, a member of the body-guard of Gen. Washington. When a young man, Maj. Long was appointed to the U. S. Military Academy at West Point, from which institution he graduated in 1824, and was appointed Brevet Second Lieut. of the First Artillery in July of the same year, and soon after, Second Lieutenant in the Fourth Artillery. During 1825-6, he was instructor in mathematics in the school for practice at Fortress Monroe, and was acting-assistant Professor of Natural and Experimental Philosophy at West Point, from Aug. 31, 1828, to Feb. 1, 1829. He was commissioned First Lieu-

tenant, Feb. 2, 1832. He resigned his commission in the army, Dec. 31, 1835, and accepted the position of chief-engineer of the State of Louisiana, which place he occupied until 1838. He superintended the building of the Marine Hospitals at Paducah, Ky., Helena, Ark., and Natchez, Miss., during the years 1850-1. He had charge of the improvements of the Illinois River during the years 1853-4, and '55, and was associated with Gen. Robt. E. Lee, and other officers in the survey of St. Louis harbor in 1842. Many other important engineering services were rendered by him during the years he was engaged in the active practice of his profession. He had resided for many years previous to his death at the family homestead on the Grafton Road, four miles from Alton. Maj. Long was a gentleman of profound scholarly attainments, and had made many valuable contributions to the science of engineering. Especially noteworthy are his papers on the improvement of the navigation of the Mississippi, a subject which possessed a strong interest for him to the day of his death. His knowledge of the hydrography of this stream was probably more thorough, complete, and practical than that of any of his contemporary engineers. A favorite project of his was the turning of the channel of the Missouri into the Mississippi by means of a canal at or near Portage, in order to prevent the destructive erosion of the American Bottom, which has been in progress for years. Had his plan been carried out a score of years ago, Madison County would today have thousands of acres of valuable land, which are now in the Gulf of Mexico. To illustrate: a leading physician remarked in our hear-

ing last evening: "The road on the Bottom, over which I used to drive to Madison twenty-one years ago, is now a mile and a half on the other side of the river." This tells the whole story, and shows what would have been saved to this county had Maj. Long's plans been adopted. We believe the time is at hand when his view of the proper way of regulating the mad Missouri's entrance into the Mississippi will be carried out.

Maj. Long's career was an eminent one, and his services as an engineer will hand down his name to posterity, as the projector of many important public works on the Great River of the West. His profession was his pride, and to the development of engineering sciences he gave the best years and the best work of his life. He was a member of a distinguished family: An older brother was the late Col. Stephen H. Long, chief of engineers, U. S. army. Another brother is the venerable Enoch Long of Sabula, Iowa, formerly of Alton, and a prominent anti-slavery man in Lovejoy's time. A third brother is Dr. B. F. Long, whose homestead on the Grafton Road adjoins that of the deceased. Maj. Long's wife died in February, 1879. For the past five months the major has been in feeble health, the general debility of old age, and last night his eventful life was brought to a close. He leaves three sons, Thomas M. and J. Willis of Grafton Road, and Stephen H. of Chicago.

10. Samuel, born Aug. 29th, 1801; died Oct. 26th, 1802.
11. Caroline, born at Hopkinton, Nov. 4, 1803, married Bailey Bartlett, Esq., and is now (1882) living at Lawrence, Mass.

12. Benjamin Franklin, born at Hopkinton, Aug. 1, 1805, now (1882) living at North Alton, Ill., is a physician. His studies in medicine were pursued in the office of his brother-in-law, Dr. Henry Lyman, and in the Medical Institutions at Pittsfield, Mass., and Hanover, N. H. (Dartmouth College). From the latter he obtained his diploma as M.D. about 1829 or 1830. After practising about a year in Warner, N. H., he resolved to follow his brother in seeking a western home, and, on the 1st October, 1831, started for St. Martin's Parish, La., where his brother, Maj. Geo. W. Long, was stationed in charge of fortifications in course of construction. Upon his arrival at Upper Alton, where his brothers Col. S. H. and Enoch were living, he was persuaded to locate there, instead of pursuing his journey further south.

13. Edward Preble, born at Hopkinton, on Christmas-day, 1807, died, at Alton, Ill., Nov. 3d, 1847, married Marcia, second daughter of Dr. Wells of Hopkinton. Their children were four boys, of whom only two are living in 1881.

## CHAPTER IV.

**Early Life of Enoch Long—Learns the Cooper's Trade—Unites with the Congregational Church at Hopkinton Village in 1812—Teaches School—Starts for the “Western Reserve”, Ohio, on Foot and Alone—the Country Traversed, and What he Saw on his Journey—the War of 1812—Joins the Volunteer Forces in Ohio—in 1814 Returns to his old Home in Hopkinton—Sets up Business as a Cooper in Concord, N. H., in 1815.**

THE details to be here given of the early life and pioneer experiences of Enoch Long, are substantially as related by himself and recorded by his son, M. H. Long, in the last years of his life.

He was born, as previously mentioned, on the 16th October, 1790, in the west part of the town of Hopkinton, New Hampshire, on a farm three miles from the village of Hopkinton. His father was a cooper; he taught that trade to all of his six sons, who attained manhood, and young Enoch learned it with the intention of making it his business in life. As was the wont with New-England boys of that day, he labored faithfully for his father on the farm and in the shop until he was 21, attending school only about two months in the year—in the winter season.

His only absence from home during his minority was a drive to Hanover, N. H., to take his eldest brother, Stephen H., to one of his terms at Dartmouth College.

Young Enoch's first independent venture after becoming "his own man" was an engagement to teach a district-school in the southeast part of the town of Hopkinton for two months in the winter of 1811-12. In the spring of 1812, he got a job of coopering for a Mr. Williams, a merchant, to work up some cooperage stock that gentleman had on hand. When that was done, in June, Mr. Williams employed him to go to Newburyport, Mass., and make into barrels a quantity of stock stored there. This task completed, the young man returned home on the 16th of September, walking the entire distance of sixty miles between Newburyport and Hopkinton *in one day.*

During his first engagement with Mr. Williams at Hopkinton, an event occurred which may truly be said to have lent a coloring to every subsequent day of Enoch Long's busy life. This was his uniting by profession, on the 12th of May, 1812, with the Congregational Church at Hopkinton Village, then under the pastoral charge of Rev. Ethan Smith. The vows then taken with humble trust and unfeigned sincerity, became, from that day, the ruling, guiding principles of his manhood, and the comfort and solace of his old age.

A part of the winter of 1812-13, was again spent in teaching, having been engaged for a district-school three-quarters of a mile west of Hopkinton Village, the term lasting about three months. During the ensuing summer, business proved very dull for his trade, and he concluded to seek a location on the rich farming lands of the West. The "Western Reserve" in Ohio was the portion of the West best known to New Englanders, and to that State

he resolved to direct his steps and take up land for a farm. The phrase "directing his steps" must be taken literally, for, on the 11th of November, 1813, he packed what of worldly effects he should require upon the journey into his father's knapsack (the one he carried in the Revolutionary War), strapped it upon his sturdy young shoulders, and started, *on foot and alone*, for what was then the far, far West. Ah! how that shows the fibre of which the youth was made. Never before in his life had he passed out of the county in which he was born, except twice, and then with or among friends—when he went with his brother to Dartmouth College, and when he went to work at Newburyport, near the old home of his grandsires. But trusting for protection in the God whom he served, in his own integrity and fearless spirit, he boldly struck out alone to carve his way in the world, in a new country, where hard strokes would count quickest and surest.

His route lay through the western part of New Hampshire, crossed the Connecticut River at Bellows Falls, twenty miles above Brattleborough, Vt., passed down to Brattleborough, and took the turnpike over the Green Mountains to Bennington; thence to Lansingburgh, N. Y., on the Hudson River, and down the river to Watertown, near its junction with the Mohawk. Here he found a cousin, who was also struck with the Western fever, and concluded to go with him. They proceeded to Albany by way of Troy, crossing the Hudson twice, and from Albany their march lay over the "Great Western Turnpike" as far as Canandaigua. Thence bearing northwest, they took the "Ridge Road", running parallel to the shore of Lake

Ontario, but several miles south of that lake. On the 3d day of December, 1813, they arrived at and crossed the Genesee River, at the "Falls" of that river, at Rochester, on a new bridge built that season. Rochester was located on both sides of the Genesee River, at the "Falls", but where is now a city of about 100,000 inhabitants, there was then, on the east side, a clearing of about 50 acres, where was built a number of log-houses, joined together for the accommodation of travelers, owned by a Capt. Stone; on the west side about the same amount of land cleared, ten or twelve log-houses, one frame house, one saw-mill, and one grist-mill being built, and a race being dug for another mill. Thus were being laid the foundations for the great "Flour City". Down the river four miles to the "Ridge Road" again, and then west 16 miles from Rochester, arrived at what was then called Murray's Four Corners, now Clarkson, N.Y. Here Mr. Long found Dr. Nathaniel Rowell, an old New-Hampshire acquaintance, who persuaded him that winter was a bad time to explore for land, and induced him to remain and teach their school for the winter.

In the meantime the war with England was progressing. It was not popular in New England. The shipping and commercial interests of that section were suffering, and the feeling was general there that hostilities had been precipitated before all more peaceable means of accommodating the differences between the two countries had been exhausted. Sharing somewhat this feeling, and unable entirely to reconcile his professions as a Christian with warfare, except for principles that he considered vital, or

in defence of his country from actual invasion, Mr. Long had not felt, before leaving New Hampshire, that duty called him to take any personal part in the fray. But he had now come so close to the scenes of actual warfare, that the appeal to his patriotism could not be resisted. Since the first breaking out of hostilities, the "Niagara frontier" had been at varying intervals the scene of military operations. In the summer and autumn of 1812, in an action at Queenstown Heights, the British General Brock had been killed, and the American General Van Rensselaer wounded, and a considerable portion of his force captured. The American side of the river was, however, guarded by a force exceeding that of the British; but, by the inefficiency or cowardice of its commander (Gen. Smyth of Virginia), it was not permitted to undertake any aggressive operations, and the British were allowed to retain possession of Fort George, at the mouth of the Niagara River, on the Canada side, until May 27th, 1813, when Gens. Chandler and Winder, with a portion of the force which had just previously captured Toronto, crossed the river, stormed and captured the fort, and drove the British back to Burlington Bay, at the head of Lake Ontario. In November, a campaign for the conquest of Montreal having been planned, Gen. Wilkinson took the greater portion of the forces from the Niagara frontier to join him in that abortive expedition. Taking advantage of their absence, a force of British and Indians advanced against Fort George. Gen. McClure, its commandant, abandoned the place at their approach, and retreated to the American side of the river. The news flew like wildfire through

Western New York that the enemy had invaded their State, and the dreaded savages were a portion of the invading force. As an earnest of their intentions, the villages of Lewiston, Youngstown, and Manchester, on the Niagara River, were laid in ashes; and it was reported that they were advancing on the "Ridge Road" toward Rochester and the interior of the State. The militia were called out, and Mr. Long could no longer hesitate. Promptly obtaining a release from his contract to teach, he joined a company under command of Captain Whittier Stewart, which was placed in a regiment commanded by a Col. Atchison or Atkinson. Mr. Long states that the British and Indians crossed the Niagara River near Fort Niagara, captured that fort, putting many of the garrison to death, burned the villages before mentioned, and all the houses up to the upper end of the falls. They came down the "Ridge Road" ten miles, laying waste most of the country. Then the militia began to appear in their front in sufficient numbers to force their retreat back across the Niagara. Mr. Long's regiment marched directly to the river about the middle of December, and encamped near its banks. On the last day of December, he was with a scouting party on Lewiston Heights, when a messenger met them with news that the British had crossed over the previous day, and burned Buffalo and Black Rock villages during the night. The scouting party took the news to camp, and their regiment was ordered, by the commander of the forces, to fall back and secure the public property. They moved back about 20 miles on the Ridge Road, and there met a force of regular troops com-

ing to the rescue of the imperiled frontier. The regiment was there disbanded, and went home except Mr. Long and fifteen others. He was appointed sergeant, and left with the detachment in charge of the public property there stored. His inherent love of music had prompted him when at home to learn to play on the fife, and this knowledge had gained him the appointment on enlistment of fife-major of the regiment, and the general efficiency and trustworthiness he had exhibited had secured him the more responsible position with which he was entrusted when the regiment disbanded. He remained at the post about three weeks, when he was relieved by a Lieut. Newberry of the regular troops, obtained his discharge, and returned to Murray's Four Corners.

Abandoning entirely now the idea of going further west, he remained with Dr. Rowell, in charge of that gentleman's farm during the season of 1814. In the fall of that year, he returned, on foot, to his old home at Hopkinton, N. H., completing the journey in thirteen days, on the last two of which he walked *ninety miles*, from the west side of the Green Mountains to Hopkinton. The following winter (1814-15) he taught school in Salisbury, N. H., among the foot-hills of Kearsarge Mountain. The next summer he went to Salem, Mass., and worked at his trade a few months, and, in the fall of 1815, opened a shop in Concord, N. H., in partnership with a Mr. Savoy, and continued in that business until June, 1819.

## CHAPTER V.

Married February 20, 1816, to Miss Mary A. Hastings—the Children of that Union—Sets out again for the West in 1819 to find a new Home—his Objective Point St. Louis—the Route he Traveled—Descends the Ohio River in a Skiff—Journey on Foot from Shawneetown to Alton, Illinois—Arrives at Alton, August 27th, 1819—Continues his Journey to St. Louis—Returns to Alton to make the Place his Home—his Long Sickness.

ON the 29th of February, 1816, occurred the marriage of Enoch Long and Miss Mary A. Hastings, daughter of Moses and Miriam Hastings of Hopkinton, where she was born April 17th, 1791. Miss Hastings had been, for some time, a fellow-worker with Mr. Long in teaching, and she became a fellow-worker with him through a long life, in all the labors and trials of his busy life; bearing her full share of the burdens and vicissitudes of pioneer experiences with true Christian cheerfulness.

Three children were the fruit of this union: (1) Lucia Maria, born in Concord, November 24th, 1816; married, at Alton, Ill., May 14th, 1834, to Dr. P. W. Randle; died there, May 31st, 1836; a lovely girl, whose young life thus early cut off gave promise of great usefulness. (2) Moses Hastings, born August 29th, 1825, at Upper Alton, Ill., now living at Sabula, Iowa. (3) Stephen Henry, born May 30th, 1831, at Upper Alton; died in Galena, March

15th, 1848, in the seventeenth year of his age.\* His untimely death was a severe blow to his fond parents, but they had early learnt to lay their burdens at the foot of the cross and say, "Not our wills, Lord, but thine be done."

But to return to our narrative. Mr. Long had never given up the idea that the field for his energies lay in the boundless West, and business being unsatisfactory in Concord, he again set out in the early summer of 1819 to find a new home. This time his objective point was the new city of St. Louis, where his brother, Major S. H., had been stationed for some time and had many friends and acquaintances. He started from Concord June 24th, Mrs. Long nobly undertaking to support herself and their young daughter by dress-making during his absence.

The first day's journey (to Brattleborough, Vt.) was accomplished by private conveyance, driven by his brother, Geo. W. (afterward West Point graduate and major of engineers, as previously narrated), who returned home from Brattleborough. Thence by stage to Albany, N.Y.; thence down the Hudson River to New-York City, where he spent three days; by stage again to Trenton, N.J.; and then by boat to Philadelphia, where he spent several days with his brother Stephen's young wife. That gentleman was then practically illustrating one of the peculiar hardships of a military career, having started upon his first

\* This young man, Stephen Henry Long, who was thus cut off in his early youth, is well remembered by many of the residents of Galena of that day. He was a boy of remarkable gifts. Intelligent, comely in person, of a noble and generous disposition, his premature death brought sorrow to many hearts outside of his own stricken family.

famous Rocky-Mountain expedition before his honeymoon was fairly over.\* From Philadelphia, Enoch took stage to Pittsburg, expecting to obtain passage down the Ohio River from there on a steamboat. This mode of navigation was already coming into pretty general use, although it had been but little more than ten years since Robert Fulton's first successful experiment upon the Hudson River.

The crude vessels of that day, however, required more water to float them than the fine light-draft steamers that now navigate the Ohio, and the river being at a low stage, no steamboats were running. Nothing daunted by the disappointment, our indomitable traveler soon found a companion whose route lay the same direction, and the two bought a skiff, in which, after a few days delay, they were afloat, and proceeded down the river to Cincinnati. When two days out they overtook two other men in a skiff, one of whom, as well as Mr. Long's partner, lived near Cincinnati, and to him Mr. Long gave his share of the skiff when they arrived at that city.

Here he remained a few days with a former acquaintance—a Mr. Dickerson—awaiting an opportunity to continue his journey. The first that offered was two keel-boats (lashed together) bound for Nashville, Tenn. On one of these he took passage for Shawneetown, Ill., and was on board two weeks, but in that time progressed only 100 miles, being delayed by head-winds. Disgusted with such slow progress, he and two other passengers patched up an old skiff given them by the captain of the keel-boat,

\* Married March 3d, 1819.

and in it made the rest of the trip to Shawneetown, having traveled in all, in skiffs, about 800 miles. He now arranged to have his trunk sent to St. Louis by keel-boat, first making a bundle or "pack" of his summer clothing, and started on foot and alone for Edwardsville and Alton, Madison County, Illinois, 160 miles distant. Of that lonely tramp across the very sparsely-settled country through which his route lay he has left us no record, except that he arrived at Alton on the 27th day of August, 1819—two months and three days from the time he left home in New Hampshire.

In Alton, he found his friend, Major Hunter, living in a new frame house by a spring, which still bears the name of Hunter's Spring. In this hospitable home he spent a few days, and then prepared for a visit to St. Louis. There being no regular conveyance between the two places—twenty-five miles apart—he set about with his customary self-reliance to make one for himself. Down the river three miles, at a place then called Gibraltar, some parties were building a saw-mill, to be run by oxen on an inclined wheel. Here he borrowed some tools and made a raft out of material picked from a drift pile. He left the mill about noon, and found the ride a much more perilous one than he had anticipated; for the sediment from the "Big Muddy" Missouri kept collecting on his unique craft and settling it deeper and deeper into the water, until, when he arrived at St. Louis, about sun-down, nothing could be seen of it except the block he sat on. A party of soldiers standing on the bank of the river saw him as he rounded a point above them, and were so

startled at the strange appearance of a man apparently riding on nothing, that they watched him until he landed near them, when, bundle in hand, he sprang ashore and let his raft go adrift. Among the army officers stationed at St. Louis were several from New Hampshire with whom he was acquainted, and he spent several days in visiting with them. Those whose names are given in the memorandum he left are Capt. Ballard and Capt. Lowe, whose quarters were in the same building in St. Louis, and Col. Snelling (after whom Fort Snelling, at the mouth of the Minnesota River, was named), who was stationed at Bellefontaine, on the Missouri River, a few miles above its mouth.

Mr. Long had, however, determined upon Alton as his future home, and returned there. But it soon became evident that the fatigues and exposure to all vicissitudes of the weather and the malaria of a new country had made inroads upon even his vigorous constitution. He was taken sick the latter part of September, and did not recover his health until April, 1820. It is from this period of his recovery that, as we learn from other sources, dates his reorganization of the first Sabbath-school established in the State of Illinois, and his school (rightfully *his*, for he conducted it almost alone) was for several years the only one in that great State.

## CHAPTER VI.

First Sunday-Schools in Illinois—Mr. Long Organizes the Second Sunday-School in the State in May, 1820, at Upper Alton—Returns to New Hampshire for his Family in the Fall of 1820—Letter of Mr. M. Brown—Deacon Long goes to the Galena Lead-Mines in 1828—Returns to Alton and helps to start the First Temperance Society in that Town—Vast Increase of Sunday-School Scholars.

MR. LONG'S recollection of this pioneer Sabbath-school was given to his son, in the last year of his life, substantially as follows: "The first and only Sabbath-school in Illinois was organized by Rev. Thomas Lippincott (then a merchant, it being before he entered upon the ministry) in a small village called Milton (two miles east of Alton, at the crossing of the public road over Word River), in the summer of 1819, with ten or twelve scholars. The school was discontinued by reason of the death of Mr. Lippincott's wife and his removal to Edwardsville.

"Mr. Long organized another school in Upper Alton, in May, 1820, with some forty scholars. His mode of conducting the school was in having the children recite scripture lessons—no teachers and classes as now. The school continued until about 1st of August, when the sickly season set in and it was given up. In November, he returned East to Concord, N. H., for his family, and

came back to Upper Alton in the spring of 1821, when the Sunday-school was reopened under Mr. Henry H. Snow as superintendent, who was then teacher of the day school."

From an address, delivered by Dr. H. Z. Gill before the Jersey County Sunday-school Convention, at Jerseyville, Ill., in Nov., 1880, we quote the following allusion to this school. The letter of Mr. M. Brown, therein cited, also gives other interesting reminiscences of Mr. Long's pioneer experience. It will be noticed that Dr. Gill places the organization of Thomas Lippincott's school in 1817, while Mr. Long stated it as 1819. We are inclined to think that Dr. Gill's date is a misprint in the newspaper in which the address is published:

"The first Sunday-school organized in this State was at a small village called Milton, two miles from Alton, in the summer of 1817. It was started by Thomas Lippincott, then a merchant, but afterward a preacher. Mrs. L. died in the fall of the same year, and Mr. L. returned to Edwardsville. The school was discontinued. In May, 1820, Mr. E. Long organized a Sunday-school at Alton (now Upper Alton), continued it through the summer, and closed it in the fall to go to New Hampshire for his family, and on his return, in the spring of 1821, he reopened the Sunday-school, which, it is reported, has been continued ever since."

Mr. M. Brown wrote the following letter in regard to Deacon Long, which will be read with interest:

"BRIGHTON, ILL., Nov. 3, 1880.

"H. Z. GILL, Esq.—*Dear Sir:* Yours of the 26th ult. was received in due time. The press of business has caused me to delay a reply until now. In regard to Sunday-schools, I remember Mr. E. Long as the first teacher in Alton. He had boarded at my father's house during the winter of 1819 and 1820. In the spring, about the 1st of April, 1820, Mr. Long proposed commencing a Sunday-school, and asked my father to join him in the enterprise, which he consented to do, and used his influence to get as many children to attend as possible, and went with Mr. Long to the school-house on Sunday mornings occasionally, assisted in opening the school, and gave it his hearty approval. But Mr. Long was acknowledged the principal and conducted the school, being superintendent and teacher. I do not remember that any person assisted him except my father, whose name was Jonathan Brown. The scholars were Clarissa and Grace Finch, and their brothers Daniel, James, and Robert, Catherine and Robert Rutherford, James Michael, Wesley and Ashael Brown, William and Sanders McCollister. There may have been others, but I can not call their names now. The books were Webster's spelling-book for the little children and the New Testament for all those that could read. School hours were mostly occupied in reciting and hearing Scripture verses. The scholars were encouraged to commit to memory all the verses possible, and were rewarded by a ticket—white, yellow, green, or red—each color indicating the number of verses recited by the holder of the ticket. This created considerable competition, and some of the

children spent much of their time committing Scripture lessons to memory. I remember Catherine Rutherford committed in one week 1060 verses, but she went to Deacon Long's store daily to recite her lesson. The Sunday-school gained in power among the people, and subsequently others took hold of the work. Among the active and efficient workers, I remember Mr. H. H. Snow, who was a friend of Mr. Long, and they worked pleasantly and heartily together. R. P. Maxey also took part in the work. There were others, but I kept no memorandum, I will not try to name them all. I remember that the school was kept up for several years without any attempt to explain the lessons. But the scripture language was well impressed on the mind, and, to many, that has been a valuable treasure for many long years.

"Mr. Long was a cooper by trade, but engaged in the grocery business; and soon after brought his family, a wife and little daughter, from New Hampshire. He continued the grocery business until he built a comfortable house for his family; he then closed out the business, and built a shop and carried on the cooper business, but the Sunday-school work entered into his plans and was by him never neglected. He was a man of considerable culture, a member of the Presbyterian church, a Christian gentleman. It was my good fortune to form a partnership with him in the lead mines, north of Galena, in the month of May, 1828. We afterward bought an interest in the newly-discovered mines at Mineral Point, and we were a part of, and, I think, now the only surviving partners of the firm of Hoard, Moore & Co. Our company built the first house of any kind ever built at Mineral Point.

"Mr. Long went home to his family in Alton, and that winter he helped form the first temperance society in Alton. On his return to Mineral Point, in the spring of 1829, he told me of the temperance movement in Alton. Mr. Long's influence was always on the side of morality and religion. Such a life as his has not been a failure.

"Very respectfully, M. BROWN."

How difficult to realize that we are so close to the infancy of that great institution—the Sunday-school! But Enoch Long attended the first one established in New Hampshire, which was one of the first organized in the United States, and his own great initial work in this cause at Upper Alton, in 1820, was only *forty years* after Robert Raikes, in Gloucester, England, originated this great system of Christian labor. And Enoch Long *lived* to see 568,704 pupils enrolled in one year in the Sunday-schools of the State of Illinois, in which the 40 that he taught were the grand total. He lived to see in the United States 82,261 Sunday-schools, in the year 1880, in which 886,328 teachers were employed and 6,623,124 scholars enrolled.

## CHAPTER VII.

Mr. Long engages in Mercantile Business in Upper Alton in the Spring of 1820—the Fall of that Year starts East after his Family—Travels the Whole Distance to Hopkinton, N. H., on Horseback—Time, Forty-four Days—is Accompanied Part of the Way by Capt. H. H. Gear, who afterward Resided at Galena—Route of Travel—Starts on his Return to Illinois with his Family March 5, 1821—Crosses the Alleghanies and Descends the Ohio River from Pittsburg to Shawneetown—Arrives at Alton, May 5, 1821—a Curious “Passport” from the Governor of New Hampshire—Commissions from Gov. Bond and Gov. Coles.

As intimated in Mr. Brown's letter, quoted in preceding chapter, Mr. Long engaged in mercantile business in the spring of 1820. About the 1st of April, he revisited St. Louis, and made arrangements with a friend, Col. Paul Anderson, to take a stock of goods to Upper Alton to sell, and divide the profits. His business having become well established, and promising to be remunerative, he waited anxiously for an opportunity to become reunited with his family. His brother, Col. S. H. Long, about returning from his Rocky-Mountain exploring expedition, was expected to pass through St. Louis on his way home, and Enoch had no doubt of making arrangements with him to have him bring out his family on his return to the West in the spring. But Col. Long returned by a southern

route, and our anxious pioneer was unable to see him. Nothing seemed to remain but that he must make the trip himself.

Among those who were then in Upper Alton, with the intention of making a home there, was Capt. H. H. Gear, from western New York. He too was desirous of returning to the East for his family, and he and Mr. Long concluded to make the journey on horseback in company so far as their routes would lie together. They each purchased a horse, and started from Upper Alton on the 24th day of November, 1820, traveling together as far as the eastern part of Ohio.

From the point of separation, Capt. Gear's route lay through Erie, Pa., on Lake Erie to Westport, N.Y., while Mr. Long crossed the Ohio River at Steubenville, passed through Pittsburg, Philadelphia, and New-York City, from whence he rode up to West Point to see his brother, Geo. W., then a cadet at the military academy. Thence by roads leading through Connecticut, Massachusetts, and New Hampshire. He finally arrived at his father's house in Hopkinton on January 7th, 1821, forty-four days after leaving Alton, having performed the entire journey on horseback. It is a coincidence worthy of notice that Capt. H. H. Gear, who was his companion on so large a portion of this trip, afterward settled in Galena, Ill., and was a resident of that city when Mr. Long lived there; he afterwards removed to Jackson County, Iowa, the same county in which Sabula, the last home of Mr. Long, is situated; and died at his home in Téte des Morts township in that county, only a year or two before Mr. Long's

decease. Capt. Gear was in many respects a remarkable man, and, though he differed in a marked degree from Mr. Long in many of his characteristics, he was imbued with the same indomitable energy and perseverance, and a vigorous vitality that gave him nearly as great longevity.

Mr. Long found his wife and little daughter at her mother's homestead on Clement's Hill, a few miles from his father's, and before the winter was fairly over, began to make preparations for removing West. He purchased a mate to the horse he had rode from Alton, also a wagon, and covered it, and, on the 5th day of March, 1821, bade final adieu to the old Granite State. He was now accompanied by his wife and their little Lucia, and by his wife's sister, Miss Ednah Harriman [now Mrs. E. C. Silver of East Boston, Mass.]. Hoping to avoid the bad roads incident to the "breaking up" of spring, he pursued a southerly route by passing through Massachusetts, southeastern New York, and New Jersey into Pennsylvania, coming on to the main traveled road from Philadelphia to Pittsburg, fifteen miles west of the former city. Having proceeded on that road through Harrisburg to Chambersburg, Pa., he again turned south, as the road was very muddy, and he hoped to find one more dry and settled. At Cumberland, Md., they struck the "National Road", running from Baltimore to Wheeling, and traveled on this to Brownsville, on the Monongahela River. Here they met some merchants from Ohio going east after goods, who informed them that it was almost impossible to go through Ohio with a team, the roads being so muddy. So Mr. Long, putting his experience on the Ohio of two years previous

into play, purchased a flat boat 14 by 24 feet in size, fitted up one end to accommodate his family, and the other end for his horses, put the wagon on the roof, and was soon afloat on the Monongahela. Sixty miles brought them to Pittsburgh and the Ohio River, on which stream they floated to Shawneetown, Ill., where he sold his boat and made the remainder of the journey in a wagon again. They were a little over two weeks on the river, and two months on the entire trip, arriving at Upper Alton, May 5th, 1821. Probably if Mr. Long had then been told that he would live to see the time when that same trip might be made in two days, he would have thought the bold prophet a lunatic.

Let us pause here to notice also some peculiarities of laws and customs in those old days that the modern Yankee has grown far away from. Among the papers and documents left by Mr. Long, are several yellow and dim with age, that are now veritable curiosities. For instance, when he first left New Hampshire for Illinois, it was necessary that he should have a "passport"!

This is a copy of the document in full:—

"STATE OF NEW HAMPSHIRE.

"By his Excellency, Samuel Bell, Governor  
SEAL OF THE STATE.\* and Commander-in-Chief of the said State of New Hampshire, one of the United States of America.

"To all to whom these presents shall come, *Greeting:*

"Know ye, that Enoch Long, the bearer hereof, aged

\* Around the border of the seal are the words: "Sigillum Reipublicæ Neo Hantoniensis, 1784."

twenty-eight years, of the height of about five feet, ten inches, of dark or florid complexion, dark-brown hair, grey or hazel eyes, is a native of this State and a citizen of the United States—that his moral character is fair and his standing in society reputable.

"The said Enoch Long being about to travel into other parts, *It is desired*, that all within the said United States of America, and that all foreign States, Potentates, and Powers, and all others, in every quarter of the world, who may see these presents, and whom it may concern, do permit him to pass safely and freely, without giving, or permitting to be given, to him any hindrance or molestation in his voyage or voyages, or in journeyings or travels by land, while pursuing his lawful business and affairs; but, on the contrary, affording all requisite protection and assistance as would be granted and afforded here to persons coming in similar manner recommended to protection and assistance.

"In testimony whereof, we have delivered to him this *Passport*, signed by our own hand, with the seal of our said State annexed, and countersigned by our Secretary of said State.

"Given at Concord this twelfth day of June, Anno Domini, one thousand eight hundred and nineteen, and in the forty-third year of the Independence of the United States of America. SAMUEL BELL.

"By his Excellency's command,

"SAMUEL SPARHAWK, Secretary."

We also have two commissions of appointment of Mr. Long as justice of the peace from governors of Illinois.

The first is given at Vandalia, July 2d, 1821, and is signed by Shadrach Bond, governor, and Elisha K. Kane, secretary of state.

Shadrach Bond was the first governor of the State of Illinois, the State having been admitted into the Union in 1818, and the governors were elected for terms of four years.

Another commission is dated January 14th, 1823, signed by Edward Coles, governor, and Sam'l D. Lockwood, Secretary of State, and differs from the first in that the appointment seems to have been made by the State Legislature.

It reads: "Know ye, that Enoch Long, having been nominated by the House of Representatives to the office of Justice of the Peace for the County of Madison, and his nomination having been confirmed by the Senate, I, Edward Coles, Governor of the said State, for and on behalf of the People aforesaid, do appoint him Justice of the Peace for said county. \* \* \* And to have and to hold the said office, with all the rights and emoluments thereunto legally appertaining, during good behavior."

The acknowledgment on the back is interesting as an instance of the strict enforcement of the law against duelling. It reads:

"STATE OF ILLINOIS, }  
MADISON COUNTY. } ss.

"Personally came before me Wm. P. McKee, Deputy Clerk of the Circuit Court for Madison County, Enoch Long, who took an oath to support the Constitution of

this State and of the United States, that he would faithfully discharge the duties of the office of Justice of the Peace according to the best of his knowledge and abilities, that he has not been engaged in a duel, by sending or accepting a challenge to fight a duel, or by fighting a duel since the passage of an act entitled an 'Act to suppress duelling', and that he will not be engaged, in any manner, in a duel during his continuance in office.

"Sworn to before me,

"Wm. P. MCKEE, Deputy-Clerk."

## CHAPTER VIII.

Mr. Long returns to Alton—his Business Badly Mismanaged during his Absence—Faces the Misfortune and Resumes his Trade of Cooper—Removes to the Galena Lead-Mines in the Fall of 1825—Makes the Journey on Foot from Alton to Galena—Itinerancy of his Trip—Returns Home in November, 1826—Teaches School in the Winter of 1826-7—Goes Back to the Lead-Mines in the Spring of 1828—“Strikes a Lead”—Returns Home again and Pays Off his Debts—Engages in Business in the Fall of 1829.

Upon his return to Alton, Mr. Long and family occupied a log-cabin in close proximity to his store, which was in what is called Salu Addition to Upper Alton. The unpleasant truth soon became revealed to him that his business had been grossly mismanaged, during his absence, by the person left in charge. Goods had been sold on credit to irresponsible parties, and otherwise squandered, so that he found himself owing one thousand dollars more than he was able to pay. Cheerfully facing this burden, as he had many others, he promptly closed out the stock of goods, removed to another part of town (“into a house of hewn logs near where the Baptist Church now stands”), and resumed work at his trade, coopering. He shortly afterward, by selling the horse he had rode to New Hampshire, was able to purchase the lots that became his home-stead during his subsequent long residence in Alton. He

built thereon a frame house and a log-shop, and pursued the business of making barrels and rafting them to St. Louis for a market.

He thus, by hard work and close economy, was able, in four years, to reduce his indebtedness to five hundred dollars. It was now the winter of 1825-6. For some time stories had been coming of marvelous fortunes being made by "big strikes" in the Galena lead-mines. Feeling strongly the necessity of taking advantage of every possible means whereby he might be relieved of the still large indebtedness that remained unpaid, and business being very dull at home, Mr. Long resolved to try what he could do at lead-mining. It being winter, navigation was closed on the river, and there were no stage lines over the vast, almost uninhabited country stretching between Alton and Galena, a great portion of it being still unclaimed hunting-grounds of wild Indian tribes. But these obstacles were of little moment to so practical a pedestrian as our sturdy pioneer had formerly been, and he resolved to reach his goal by the primitive method that he had so often adopted in his younger days. Accompanied by Benj. Delaplaine, a young man 18 years of age, he started on foot for the Galena lead-mines on the 26th day of January, 1826.

We have but a meagre record of the incidents of this singular and arduous trip, beyond a statement of the stopping places at the close of each day's journey. These we will give from Mr. Long's memoranda: Stopped the first night at Mr. McLaughlin's, where Jerseyville now is; second night at Mr. John Russell's, at Bluffdale, on the Illinois River bottom; third night at James W. Whitney's,

on the Mississippi Bottom; fourth night at Captain Ross' Atlas, Pike County; fifth night at Mr. Slaton's, five miles south of Quincy; sixth night at Mr. Sale's, 12 miles north of Quincy; seventh night at Maj. Marsden's, five miles south of Fort Edwards; eighth night about half-way up the lower rapids, where they camped out; ninth night at Capt. White's, at the head of the rapids. There Capt. White put them on the Indian trail leading from Fort Edwards to Rock Island. They were now in a part of Illinois that was still in the possession of the Indians, there being very few white settlers in any part of the state bordering on Iowa Territory until the lead-mines were reached. It will be remembered that this was over seven years prior to the Black-Hawk War, the scene of which was in the section they had now entered upon. The tenth day they traveled about 20 miles, camping at night on the banks of a creek; on the eleventh night they camped five miles north of where they crossed the Henderson River, which they, at the time, supposed to be Rock River. The twelfth night they camped in a grove on the prairie, and the next day arrived at the military post on Rock Island—Fort Armstrong—which was in command of Major Zachary Taylor, afterward President of the United States. Their last two days' march had been made on a very short allowance of provisions, as they were unable to carry a large supply. Mr. Long met, in the garrison at Rock Island, an old acquaintance, Capt. Lowe, with whom he spent two nights. The ice on the river being very firm and solid, they took advantage of its smooth surface for the remainder of their journey, and the

first night after leaving Rock Island, camped at the head of the Upper Rapids—near where Port Byron now is. The second night camped on an island a little below the present site of the City of Clinton, Iowa. On the third night they camped on the head of the island at Savanna, Ill., or directly opposite to what is now Sabula, Iowa, where the last years of Mr. Long's life was spent. The next night they camped on Small-Pox Creek, four miles from Galena, and arrived at that place on the 13th of February. Here Mr. Long remained laboring in the mines, but with very poor success until Nov. 4th, 1826, when he started for home, in company with seven others, down the Mississippi River. Their mode of conveyance was in two birch-bark canoes. The trip to Alton occupied about two weeks.

The remainder of the winter of 1826-7, he taught school, and in the spring, returned to the mines. This time he was more successful. He struck what in miner's parlance was called "a good show for a lead", and without waiting to fully develop it, had an opportunity to dispose of his interest for one thousand dollars. This he accepted, and immediately returned home, having been absent four months. He was now enabled to free himself from debt, and have something left. The summers of 1828 and 1829, he also spent at the mines, but with poor success. After his return home, in the fall of 1829, he engaged in mercantile business in company with Winthrop S. Gilman, and thus ended what he was accustomed to call his pioneer life.

## CHAPTER IX.

Upper Alton—Godfrey and Gilman—the Beneficence of Benjamin Godfrey—The Monticello Seminary—Business reverses of Enoch Long—his Fortune swept away—his liberality when in Prosperity—Trustees of the Monticello Female Seminary—Interesting Letter from Rev. Mr. Hurlbut—a Just Tribute to the Character of Deacon Long.

UPPER ALTON, in which was Mr. Long's home and place of business, was then about two miles east of Alton proper, and is still a separate municipality, being situated upon the hills,—or Mississippi-River bluffs,—back of the main city. Winthrop S. Gilman, with whom Mr. Long became associated in business, was also a resident of Upper Alton, and at that time made his home in Mr. Long's family. He shortly after, in company with Capt. Benj. Godfrey, organized the firm of Godfrey, Gilman & Co., which was for many years one of the greatest mercantile houses in the West. They owned and controlled several stores and warehouses; did a wholesale commission business; handled for themselves and others large quantities of farm produce and farmer's supplies; packed pork; and had the ambition and hope at one time to make Alton instead of St. Louis the commercial metropolis of the Upper Mississippi Valley.

Capt. Godfrey was a gentleman of large wealth, acquired

in fortunate mining investments in some of the Spanish-American colonies; full of enterprise and push, and beloved for his high character and enlightened Christian liberality. He was a member of the Presbyterian denomination, a gentleman of considerable culture, and an enthusiastic friend of education. In 1837, he projected and built at a cost of \$40,000 the Monticello Female Seminary, located about four miles north of Alton, at a village called by his name, Godfrey. It was opened for the reception of pupils on the 11th of April, 1838, and has ever been one of the most valuable institutions of learning in the West.

The funds for the erection of the building were placed by Capt. Godfrey in the hands of three trustees, of whom Enoch Long was one, and he continued to occupy that responsible and honorable position as long as he remained in Alton. The catalogue of the Seminary for the year ending March, 1842, is now in the possession of M. H. Long at Sabula, by which we learn that the trustees for that year were: "Rev. Thereon Baldwin (principal of the Seminary), Enoch Long, Esq., Winthrop S. Gilman, Esq., Benjamin Godfrey, Esq., and Hon. Cyrus Edwards." (The latter was once Whig candidate for governor of Illinois.) "Financial agent, A. W. Corey, Esq."\*

\* Mr. Corey was one of the zealous Christian reformers of Alton who had become identified with Rev. E. P. Lovejoy in his anti-slavery efforts, and although not of the party of Mr. Lovejoy's defenders on the night of his murder, was among those enrolled under advice of the mayor to protect his press and preserve order and the freedom of speech in the city. He had been engaged a few years previously to come to Alton and edit the *Illinois Temperance Herald*, a paper which in 1837 had a circulation of 6000 copies.

Capt. Godfrey died in Alton several years ago, but W. S. Gilman is still living in New-York City.

Mr. Long's business in Upper Alton shared the general prosperity of its neighboring city of Alton in those years, and he was soon enabled to purchase the interest of his partner, and conduct it with his own capital. He also invested to a considerable extent in land, purchasing, among other property, two excellent farms, which he designed to present to his two sons, Hastings (M. H.) and Stephen. Upon the one intended for the former was discovered an extensive bed of coal, of good quality, by Mr. Long's tenant, and he took immediate measures for working and developing it. But the great era of prosperity for the West in those years was not all genuine. In 1837 the bubble burst, and too many honorable and enterprising business men found themselves illy prepared to withstand the general depression that followed. The great firm of Godfrey & Gilman was forced to suspend, carrying with them the State Bank of Illinois, from which they had made large loans; and, in the general panic that swept over the country, the failure of business houses became almost universal. Mr. Long had, with characteristic generosity, become endorser for many of his friends, and, with his characteristic fine sense of honor, gave up everything

per month, and was conducted with great energy and boldness in opposition to the liquor traffic. He afterward settled at Godfrey, Ill., the seat of Monticello Seminary, where he still resides at the advanced age of nearly 80 years. He was for thirty years agent of the Sunday-School Union in the West, and "many thousands of Sunday-schools owe their origin to his effective labors and astonishing executive ability."

to pay these debts when those he had thus befriended shared in the general crash of fortunes.

He had estimated the value of his investments and accumulations at fully fifty thousand dollars, but these losses by surety, added to those by bad debts and depreciation in value of real estate and other investments, literally stripped him of everything, and upon settlement of all his affairs he found himself, when nearly fifty years of age, forced to begin the world anew with only his strong hands, clear brain, indomitable energy and perseverance.

The exact date of his failure we have been unable to ascertain, but it must have been as late as the summer of 1838, although *caused* by the panic of 1837.

During the years of his prosperity, Mr. Long never forgot the obligations he believed he owed to "Him from whom cometh every good and perfect gift." His labors in the church and Sunday-school were constant and zealous; he took an active interest in the temperance work then just beginning to engage the attention of Christians and philanthropists; and he was prompt to ally himself with that as yet small faction of heroic reformers who were determined to do what in them lay to remove the foul sin of human slavery from our land. Aye, he was ready to offer his life, if need be, in defence of principles that he believed God commanded his people to sustain; and we shall soon see how he was among the foremost in defending the right of E. P. Lovejoy to speak and write as he chose against the horrible wrong of slavery.

His contributions in support of his church and all its charities, and of other philanthropic enterprises, were regu-

larly and freely bestowed. He made a liberal donation in aid of Illinois College at Jacksonville, Ill., then under the presidency of Edward Beecher, D.D.—one of the famous Beecher family. But his *magnum opus*—his great labor of love—was the share he had in building the Presbyterian church of Upper Alton—a fine stone structure—one of the best houses of worship at that time in the West. He was one of the trustees and building committee, his original subscription was liberal and promptly paid, and when the building was finished he presented to the church and placed in it one of the finest bells ever made. It is remembered by all old citizens of Alton as one of remarkably pure tone and sweetness. Not only this, but, in his anxiety that the church should enjoy their house of worship as soon as possible, he advanced money to pay all deferred subscriptions, taking the subscription list himself to collect and be reimbursed for such advances. The panic of 1837 came on; very many of the subscribers became penniless and unable to pay; and a loss thereby of between \$5000 and \$6000 helped swell Deacon Long's business embarrassments and contributed to his financial ruin. What shall we say of the curious fact that not many years after the beautiful church edifice took fire and burned to the ground, and the rich-toned bell melted in the ruins to an undistinguishable mass!

The pastor of that "Presbyterian Church of Upper Alton", in 1837, was Rev. Thaddeus B. Hurlbut, who is still living there (in 1882). He, too, was a radical anti-slavery man; a close friend to Rev. E. P. Lovejoy, who often preached in his church edifice, and was with Deacon

Long as one of that band of twenty who defended Mr. Lovejoy's press on the night when he was killed. We insert here as appropriate to this chapter a letter from this venerable clergyman (his wife as amanuensis) written to M. H. Long, after his father's death:

"UPPER ALTON, Aug. 17, 1881.

"M. H. LONG, Esq.—*Dear Friend:* We received the paper you kindly sent us containing the obituary notice of your honored father. I had seen the notice of his call home, and though we could never feel really ready to let him go, I did thank the Lord that he had given to the church such a bright, consistent Christian example for so many years. Could, or rather did, all professors of religion give as truthful an exhibit of the Life of Faith, infidelity would die away from the earth.

"I have known Dea. Long for more than forty-five years. Have rejoiced in the much that he has done for his Master by direct labors and godly influence. How many things I remember of him! The house his efforts gave us in which to worship—the sweet-toned bell—no bell ever sounded so sweet to me as that one he made to ring in our beautiful church.

"Such a living epistle as he always was! I remember Mr. Jennings telling me one day that the Sabbath previous (it was in the time of Mr. J.'s ministry here, perhaps in '35) he had urged upon the church the consecration of their property to the service of Christ. He said Dea. Long spoke with him after service, and said he 'thought people did not know his circumstances—that he thought

he *gave* as much as he was able.' Mr. J. said he replied, 'Mr. Long, I never considered myself as preaching to you this morning. I have often pointed to you as the one Christian that I knew who gave all that his Master called for.'

"Your dear mother is also one of my most precious memories. She was as near and, perhaps, I might in truth say the nearest my ideal of what a Christian woman should be of any one I ever knew. God grant that the mantle of these glorified ones rest on their children and children's children.

"Mr. Hurlbut seldom attempts writing,\* but he most affectionately sympathizes in your bereavement as well as myself, and we both rejoice in all the consolations so richly vouchsafed to you. We are both old people; Mr. H. more than eighty, and I almost eighty. Have both of us been very feeble through this protracted hot weather. It is only that it is cooler that I feel able to write.

\* \* \* \* \*

"Affectionately your friends,

"T. B. HURLBUT,

"A. M. P. HURLBUT."

\* Dr. Willard, in Tanner's "Martyrdom of Lovejoy", speaking of Rev. Mr. Hurlbut, says: "A year ago, when he was at the advanced age of seventy-eight, he was so brave as to undergo an operation for cataract."

## CHAPTER X.

Political History of the United States—Rev. E. P. Lovejoy, the Martyr for Liberty and Free Speech—A Native of Maine—Removes to St. Louis—Edits the St. Louis Times, and afterward the St. Louis Observer—his Courage and Ability—his Eloquent and Courageous Letter to the St. Louis Mobocrats—Edits the Alton Observer—the Press destroyed by a Pro-Slavery Mob—Call for the formation of a State Anti-Slavery Society—A Pro-Slavery Mob takes Possession of the Meeting and breaks it up—Deacon Long and others organized to resist the Mob.

THE political history of the United States for what might appropriately be designated the “middle third” of the nineteenth century (1830 to 1870) is almost wholly that of the inception, growth, and final culmination in a civil war of unexampled magnitude, of a demand by the nation that the institution of human slavery should not disgrace a land whose form of government was based upon the idea of political equality.

In the development of the moral sentiment that finally decreed the total abolition of slavery, no single event had greater influence in rousing and intensifying that sentiment than the one which has made Alton memorable, and has written the name of Rev. E. P. Lovejoy as one of the great martyrs for free speech and liberty. By it, the then young and obscure Wendell Phillips was stung to employ

for the first time that matchless power of eloquence which has since made him famous; and led to devote his wonderful gift to the service of the downtrodden slave. Through the wave of indignation which it sent over the entire North, came increased and more perfect organization and renewed zeal, that grew into a revolution.

In all the anti-slavery agitation in Alton, of which Mr. Lovejoy was the centre, and among those few heroic men who offered their lives in defence of free speech when it was assailed in his person, Enoch Long bore a conspicuous and highly honorable part.

In the hasty review which we are able to give of what has come to be known historically as the "Alton Riots", we are chiefly indebted to the full and interesting volume published in 1881 by the Fergus Printing Co., Chicago, entitled "The Martyrdom of Lovejoy". It is written by Henry Tanner of Buffalo, N.Y., who was one of Mr. Lovejoy's defenders, and contains also statements from the pens of W. S. Gilman of New York, also a member one of that company, and of Dr. Samuel Willard of Chicago, who was then a resident of Alton. The compiler of this sketch regrets that he never had the pleasure of hearing from Dea. Long's own lips an account of his recollection of those events (the idea of this writing not having occurred to him during that venerable gentleman's lifetime). His remarkably retentive memory and unfailing accuracy of statement would have made his version of inestimable value. We have, however, availed ourselves of the recollections of M. H. Long, who was a lad of twelve years of age at the time, and of Wm. H. Bahne of Sabula, who was for many

years an inmate of Deacon Long's family, and has frequently heard the occurrences described by him. We thus obtain several incidents of Mr. Long's personal participation not given in Mr. Tanner's book.

Elijah P. Lovejoy, born in Albion, Maine, Nov. 8, 1802, was the son of Rev. Daniel Lovejoy, a Congregational minister. He graduated at Waterville College, Waterville, Me., and soon after emigrated to St. Louis, where he first became a school-teacher, and afterward editor of the *St. Louis Times*, a Whig newspaper.

In 1832, the whole current of his life was changed by means of a remarkable conversion to the Christian faith. He ever after felt that "The disciple is not above his master, nor the servant above his lord"; and nothing could satisfy his fervent spirit but preaching that cross which had shed such a flood of new light into his soul. He, therefore, soon entered Princeton Theological Seminary, where he progressed so rapidly that in the subsequent year, 1833, he was licensed to preach the gospel. He returned the same season to St. Louis, and, being known as a ready writer, was put in charge of the *St. Louis Observer*, then the organ of Presbyterians in the States of Illinois and Missouri.\*

He was a man of intense feelings, strong will, energetic nature, and the greatest tenacity of purpose in maintaining whatever he believed to be right. Such a man could not refrain from taking a deep interest in the anti-slavery discussion, then fairly beginning to agitate the public mind,

\* Tanner's "Martyrdom of Lovejoy".

especially when its evils came so constantly under his own observation as they were brought by his residence in a slave State.

The columns of his paper were first opened to discussion of the subject in the spring of 1835, in connection with an effort being made by many of the best citizens of Missouri to have the State Convention, appointed for Dec., 1835, take action toward securing gradual emancipation.

Mr. Lovejoy's articles, although temperate and advocating only gradual emancipation and colonization, being persistent and frequent, created great excitement and bitter feelings among the slave-holders. They objected to any public discussion of the subject by the press, public meetings, or in Congress, and the bulk of public sentiment North, as well as South, was inclined to sustain them in that demand.

During Mr. Lovejoy's absence, in September, 1835, attending Synod and Presbytery, the proprietors of the *Observer*, at the request of its St. Louis patrons, announced that nothing would be advanced in the paper calculated to keep up the excitement on the slavery question. On his return, a letter was addressed him by some of the worthiest gentlemen in the city, including the pastor of the Second Presbyterian Church, urging him to change the manner of conducting his paper in relation to the subject of domestic slavery. They stated that "we have reason to believe that violence is even now meditated against the *Observer* office, and we do believe that true policy and the interests of religion require that the discussion of this exciting question should be at least postponed in this State."

In the same month (October, 1835) a public meeting was held at which resolutions were passed strongly denouncing the course of the opposers of slavery, and particularly that of Mr. Lovejoy.

To the letter referred to and the resolutions of the public meeting, Mr. Lovejoy published a reply, dated Nov. 5th, 1835, addressed "To my Fellow-Citizens," in which, after denying charges that he was an amalgamationist, or that he had sent copies of Garrison's *Emancipator* to Jefferson City for distribution, he says (among much else of argument and illustration): "I deem it, therefore, my duty to take my stand upon the Constitution. \* \* We have slaves it is true, but *I* am not one. I am a citizen of these United States, a citizen of Missouri, free-born; and having never forfeited the inestimable privileges attached to such a condition, I can not consent to surrender them. But while I maintain them, I hope to do it with all that meekness and humility that become a Christian, and especially a Christian minister.

"I am ready, not to fight, but to suffer, and, if need be, to die for them. Kindred blood to that which flows in my veins flowed freely to water the tree of Christian liberty, planted by the Puritans on the rugged soil of New England. It flowed as freely on the plains of Lexington, the heights of Bunker Hill, and fields of Saratoga. And freely, too, shall mine flow, yea, as freely as if it were so much water, ere I surrender my right to plead the cause of truth and righteousness before my fellow-citizens, and in the face of all their opposers." In concluding this "Reply", which is of considerable length, he says: "Fellow-citizens

of St. Louis, above you have my sentiments fully and freely expressed on the great subjects now agitating the public mind. Are they such as render me unworthy of that protection which regulated society accords to the humblest of its members? Let me ask you why is it that this storm of persecution is directed against me? What have I done? Have I libelled any man's person or character? No. Have I ever disturbed the peace and quiet of your city by midnight revelings or riots in the streets? It is not pretended. Have I ever, by word or deed, directly or indirectly, attempted or designed to incite your slaves to insubordination? God forbid. I would as soon be guilty of arson and murder. \* \* \* I *do*, therefore, as an American citizen and Christian patriot, and in the name of liberty and law and religion, solemnly protest against all of these attempts, howsoever or by whomsoever made, to frown down the liberty of the press and forbid the free expression of public opinion. Under a deep sense of my obligations to my country, the church, and my God, I declare it to be my fixed purpose to submit to no such dictation. And I am prepared to abide the consequences. I have appealed to the constitution and laws of my country; if they fail to protect me, I appeal to God, and with him I cheerfully rest my cause. \* \* \* \* The effect of these courageous and manly utterances was, as might have been anticipated, to gain Mr. Lovejoy friends, and many

\* The entire address is given in Tanner's "Martyrdom of Lovejoy", pages 57 to 68. This language, now read after the lapse of nearly half-a-century, must waken sentiments of admiration for one of the truest, bravest, christian men who ever lived in the "tide of time".

who did not agree with his sentiments were willing to sustain him in his demand for free speech and a free press. The original proprietors of the *Observer* had requested him to resign the editorship, but the paper now passed by foreclosure into the hands of a Mr. Moore, who insisted that Mr. Lovejoy should remain in charge of it, and in St. Louis, although he had at first made the condition that it should be removed to Alton. Six or seven months of comparative peace ensued, when, for pecuniarily reasons chiefly, it was finally concluded to remove the paper to Alton, where it had many friendly patrons.

The last issue in St. Louis was published June 21st, 1836, and contained a stinging criticism upon the conduct of a certain Judge Lawless, then upon the bench in that city, who had, in a charge to the grand jury a few days previous, practically justified a mob in taking a negro murderer from the jail and burning him at the stake. This, and Mr. Lovejoy's comments on the action of the mob itself, again excited the ire of the rabble, and, while the material was being removed, a mob broke into the *Observer* office, took out furniture and other property still remaining there, and threw it into the Mississippi River. The rest of the press was shipped to Alton, landed there on Sunday morning, lay on the levee all day, and that night it, too, was thrown into the river.

A public meeting of citizens of Alton was immediately held, the act disavowed, and money raised to supply a new press. It soon arrived; and on Sept. 8th, 1836, the first number of the *Alton Observer* was issued. It continued to appear regularly until August 17, 1837, when it again

became the object of mob violence. During this time, Mr. Lovejoy had changed his ground to that occupied by the Eastern or Garrisonian abolitionists, and advocated immediate emancipation, instead of the plans of gradual emancipation and colonization that he had at first favored.

In the issue of his paper for July 6th, 1837, appeared a strong editorial urging the formation of a State Anti-Slavery Society. Feelings of bitter hostility had long been brewing among the Southerners who had settled in Alton, and this editorial fanned them to a flame. Handbills were posted about the city calling upon those who disapproved the course of the *Alton Observer* to meet at the public market on July 11th, 1837. The meeting was held, although but few respectable citizens took part in it. Resolutions were passed disapproving Mr. Lovejoy's course, and a committee appointed to wait upon him, "and ascertain whether he intends to disseminate through the columns of the *Observer* the doctrine of abolitionism and report the result of their conference to the public." Nearly two weeks elapsed before the committee finally prepared a letter and presented it to Mr. Lovejoy, who replied with great suavity that he could not recognize their right to question him on the liberty of free speech, and referred them to a recently-published article of his defining fully and clearly his views on the slavery question.

St. Louis newspapers, particularly the *Missouri Republican*, commented upon the market-house meeting in a way to encourage the spirit of lawlessness and outrage, and returned to the subject repeatedly, urging finally that "something must be done, and that speedily," by the citi-

zens of Alton to eject from amongst them "that minister of mischief, the *Observer*, or, at least, correct its course."

That article was published on the 17th August, 1837, and on the 21st a mob assembled in Alton to carry out its suggestions. They first attempted to assault Mr. Lovejoy, who was returning at nine o'clock in the evening with some medicine for his sick wife. His calm courage and coolness of bearing shamed the crowd, and they allowed him to go home; but at a little later hour, the same or another mob broke into the *Observer* office, destroyed the press, type, and material, and wounded one of the men by a stone thrown through the window.\*

Meetings of friends of the anti-slavery cause were called, and after much deliberation it was concluded that the paper must be re-established and Mr. Lovejoy continued as its editor, although he had offered to resign that position. Money was subscribed for a new press—some of it in distant States—and the material arrived in Alton about sunset of Sept. 21st, 1837. Mr. Lovejoy was then absent, attending a session of Presbytery. The press and material were immediately conveyed to the warehouse of Ferry & Weller for storage, and the mayor, apprehending trouble,

\* "The office was in the second story of a building on Second Street, the principal business street of Alton; and the building was next to the Piasa Creek, which is now covered in as a sewer. \* \* \* The windows were demolished by volleys of stones, which were abundantly furnished by the newly-macadamized street; and after it was seen that there was no apparent resistance, a ladder was set up to a window and one of the mob crept up. \*

\* \*"—Dr. Samuel Willard in Tanner's "Martyrdom of Lovejoy".

M. H. Long, who was then a boy of twelve, well remembers seeing the broken press and scattered type on the banks of Piasa Creek the next morning

placed a constable to guard the door until a late hour of the night. After this officer left, a party of ten or twelve men, disguised with handkerchiefs over their faces, broke into the building, removed the press to the river bank, broke it in pieces, and cast it into the Mississippi, despite the expostulations of the mayor, who arrived on the scene before the outrage was complete.

Thus was destroyed Mr. Lovejoy's *third* press. Friends of the cause in Ohio immediately, upon learning the fact, ordered another outfit shipped from Cincinnati to Alton, to be placed at the disposal of the intrepid young editor. It became then a question with him and his friends whether another attempt should be made to continue the paper in Alton, or remove it to some other locality; and that question was still undecided when the tragic event occurred which we are about to relate.

In response to the suggestions in Mr. Lovejoy's paper in July, as previously mentioned, a call signed by about two hundred and fifty persons\* had been issued for a convention, to meet at the Presbyterian church in Upper Alton,

after the outrage. He picked up some of the type and preserved it several years. He relates that on a recent visit to Alton he remarked to a friend, while standing in the vicinity of the scene, that although it was now covered by the sewer improvement, he believed he could point out the identical spot where the debris then lay, and did so. He was astonished to learn, in confirmation of the accuracy of his recollection, that a short time previous workmen, in excavating for the foundation of a new building, had exhumed pieces of the broken press, and they were shown him.

\* Dr. Willard says the call was signed by fifty-six gentlemen of Quincy; forty-two of Galesburg; thirty-two of Jacksonville; twenty-three of the Altons; twenty of Springfield; and seventy-two in other places.

on October 26th, 1837, to form a State Anti-Slavery Society. This was the church of which Enoch Long was an officer and had been the most liberal benefactor. The call was for "a meeting of the friends of the slave and of free discussion." It stated that the convention should consist of those "who believe that the system of American slavery is sinful and ought to be immediately abandoned." Taking advantage of the clause favoring free discussion, the pro-slavery men or anti-abolitionists conceived the cunning plan of entering the convention, claiming seats as members, and thus controlling its action. This they did; and on its formal organization on the second day, October 27th, 1837, enough signed the roll to outnumber the real anti-slavery men. They adopted resolutions deprecating the immediate abolition of slavery, and adjourned the convention *sine dic.*

The meeting on the first day (October 26th) had been somewhat turbulent, owing to the efforts of the pro-slavery men to take part in it, and thus defeat its purpose; and the official record says: "In consequence of the intrusion of a number of disorderly persons, the convention did not organize during the afternoon." Those proceedings, tending as they did to apprehensions that such scenes of violence and lawlessness as Alton had witnessed might be repeated, led the authorities of Upper Alton to take measures to protect her citizens and guests in their lawful meeting; and on that evening they appointed and swore in as special constables about forty "good men and true", of whom Enoch Long was one. Dr. Willard, in his contribution to Tanner's "Martyrdom of Lovejoy", relates the

following in connection with that evening: "I remember seeing one of the mob-party at a street corner, blustering, and swaggering, and threatening; Mr. Enoch Long and other citizens told him he must n't behave so in that town, and he presently departed with the air of a muzzled bulldog."

The earnest men who called that anti-slavery convention were not to be deterred by the farce by which its enemies had controlled its action; but met on the next day (October 27th) at the house of Rev. T. B. Hurlbut,\* where they formally organized a State Anti-Slavery Society.

Elihu Wolcott of Jacksonville was chosen president of the Society; Rev. E. P. Lovejoy, corresponding secretary; Rev. T. B. Hurlbut, recording secretary. Among the vice-presidents was H. H. Snow, then of Quincy, who has been mentioned as one of the early coadjutors of Mr. Long, in the Sunday-school work.

At this meeting, the question of the future location of Mr. Lovejoy's paper was fully considered. It was decided that its publication should be resumed in Alton, provided some assurance could be obtained that the authorities and people there would protect the rights of property and defend peaceable and law-abiding citizens from mob-violence. It was, therefore, thought prudent that when the press arrived it should be stored at first in the warehouse of Godfrey & Gilman, until the question had been fully decided whether to revive the paper there or remove it to

\* Rev. Mr. Hurlbut has been previously mentioned as being then pastor of the Presbyterian church in Upper Alton.

Quincy. It was believed that the high-standing and popularity of the firm in question would insure their building immunity from the vengeance of mobs.

Some leading citizens, among whom W. S. Gilman and Henry Tanner were most active, immediately took measures, upon full consultation with the mayor, and, as they understood, with his explicit sanction and approval, toward organizing a company to resist by force, if necessary, any further efforts of mobs to destroy property or molest peaceful citizens. About sixty men enrolled themselves, including many of the "special constables" in Upper Alton, previously mentioned, and Enoch Long was among the number, as were Rev. T. B. Hurlbut, A. W. Corey, and Rev. Mr. Lovejoy.

## CHAPTER XI.

The friendly relations between Deacon Long and Mr. Lovejoy—The former active in the defence of the latter—A “prowler” seeks after Mr. Lovejoy in the house of Deacon Long—A meeting of the Friends of Free Speech—Addressed by Rev. Edward Beecher—Turbulent Scenes—The Mob held at bay—Another Meeting—Its Cowardly action and the Mob Spirit Dominant—Courageous Protest of Winthrop S. Gilman—Indirect Incitations to Violence—A new Press and Material sent to Alton—Names of the brave Men who volunteered to defend the Press—Enoch Long selected to act as Captain of the Little Band—The Mob gathers on the night of November 7th, 1837, to destroy the Press, the possession of which is demanded of Mr. Gilman—It is resolutely refused—The Mob fires on the building—A return shot makes a Mobite bite the dust—The Mob filled with Whisky return to the assault.

MR. LONG'S personal relations with Rev. E. P. Lovejoy were particularly intimate and friendly. The reverend gentleman was a minister of the Presbyterian church, and previous to, as well as after, his settlement in Alton, frequently preached in the church of which Mr. Long was an officer. On such occasions, and at other times when his family was absent, he often became a guest at Mr. Long's hospitable home, and social visits between the respective families were frequent and highly enjoyed by both.

In all measures, therefore, taken for the protection of Mr. Lovejoy from the persecutions that were bearing him

down, Mr. Long took a prompt and active part. And the necessity for constant vigilance on the part of those friends of free speech was frequently demonstrated. Dr. Willard says: "It was frequently thought best to defend Mr. Lovejoy's home; a company from Upper Alton went down several times; and more than once I saw to it that my father's shot-gun was in order for use in this war, with plenty of ammunition."

An incident related by M. H. Long of his personal experience is another illustration. A social gathering at a private house in Upper Alton was had one afternoon and evening at which Mr. Lovejoy and wife were present, also Mr. and Mrs. Enoch Long. Their boy Hastings (M. H.) had been left at home with his brother-in-law, Dr. P. W. Randle. The doctor being obliged to go out early in the evening, advised young Hastings to fasten the house securely, as from the disturbed condition of affairs he felt some apprehensions that such a course might be best. The boy took a hammer and repaired to the summer-kitchen in the rear of the house to secure the window, by driving a nail over the sash. Before beginning his work, he cast a glance toward the outer door, and was startled by seeing the crouching figure of a man peering in, with the evident intention of entering. The frightened boy flung his hammer at the intruder, and rushed back into the house, calling his brother-in-law, who quickly made search about the premises; but the prowler had disappeared. On the same evening, some of the guests at the house where Mr. Lovejoy was visiting saw the face of a man at one of the windows, gazing into the room. It was subsequently

learned that emissaries were out, endeavoring to ascertain where Mr. Lovejoy was on that evening; but learning that he was with resolute friends, no attempt was made to molest him.

The new company, of which mention is made at the close of last chapter, first had occasion to demonstrate their mettle at a meeting held on the 30th October, at the Presbyterian church in Lower Alton, where the friends of free speech were addressed by Rev. Edward Beecher, then president of Illinois College. The incident is thus described by Mr. Tanner: "Mr. Beecher's discourse was interrupted for a short time in consequence of a stone being cast through one of the church windows, and he probably would have been mobbed then but for the fact that the mayor was in the meeting, and we had made provision to repel any attack. The moment the stone was thrown, my brother, who was in the gallery, called our company "to arms!" and in a few moments the church door was flanked on either side by a row of armed men, whom it was not safe for a mob to attack. Enoch Long and A. W. Corey were among the citizens in line. Mr. Beecher went on with his discourse to the close, and as the people retired, the mayor called on outsiders to disperse."

Dr. Willard also alludes to this meeting: "The meeting of October 30th was notable as showing the effect of a few determined and organized men upon the mob. As the company were going to their hall after Mr. Beecher's sermon, they were interrupted by a crowd of the mob; but a collision between the head of a mobite and the breech of a gun in the hands of Moses G. Atwood was sufficient to

clear the way. Another gang tried to waylay Mr. Lovejoy, who had to walk nearly a mile to his home; but he had exchanged his wide-brimmed white hat for a cap, and passed unrecognized. Then his house was attacked; but when he appeared, with a rifle in hand, the gang fled."

On the 2d of November, a meeting of citizens of Alton was held at the counting-room of Messrs. John Hogan & Co., for the purpose, as the call stated, of "taking into consideration the present excited state of public sentiment in the city, growing out of the discussion of the abolition question." At this meeting, Rev. Edward Beecher was present, and offered a series of resolutions prepared by himself and W. S. Gilman. They declared in substance that every citizen may freely speak, write, and print on any subject, being responsible for the abuse of that liberty; that the question of abuse must be decided by a civil court and in accordance with law—not by an irresponsible and unorganized portion of the community, be it great or small; that the maintenance of these principles should be independent of all regard to persons or sentiments; that they should especially be maintained in cases of unpopular persons or sentiments, for in no others will effort be needed; "that these principles demand the protection of the editor and of the press of the *Alton Observer*, on grounds of principle solely, and altogether disconnected with approbation of his sentiments, personal character, or course as editor of the paper."

The adoption of the resolutions was opposed by Hon. U. F. Linder and others, and were finally referred to a committee with instructions to report to an adjourned

meeting. Mr. Linder was then attorney-general of the State of Illinois and had been prominent in disturbing and endeavoring to defeat the object of the Anti-Slavery Convention on the 26th and 27th October, as previously narrated. The committee appointed to consider the resolutions consisted of Hon. Cyrus Edwards, then a member of the Legislature, brother of Hon. Ninian Edwards, ex-governor of Illinois, and subsequently himself Whig candidate for governor, Hon. U. F. Linder, Rev. John Hogan, Winthrop S. Gilman, Stephen Griggs, H. G. Van Wagenen, and Thos. G. Hawley.

The adjourned meeting was held on the afternoon of the next day at the court-house. A resolution was first passed excluding from participation in the meeting all not citizens of Madison County. This was to prevent Rev. Mr. Beecher taking part, as he resided at Jacksonville, Morgan County. The committee, through Hon. Cyrus Edwards, reported that it was inexpedient to pass the resolutions referred to them; that they "demanded too much and conceded too little"; that "there must be a mutual sacrifice of prejudices, opinions, and interests", etc.

The committee presented six resolutions of their own, the gist of which lay in the one that declared it "a matter indispensable to the peace and harmony of this community that the labors and influence of the late editor of the *Alton Observer* be no longer identified with any newspaper establishment in the city." Mr. Gilman protested against the views of the committee, but he was alone.

The meeting not only adopted the resolution above quoted, but voted down one reported by the committee,

recommending the establishment of a properly-conducted religious newspaper, and another repudiating all reflections upon the private character of Mr. Lovejoy. Thus was presented, in plain inference, a direct invitation by a large body of the leading citizens of Alton to the mob spirit to put down by violence any further exercise by Mr. Lovejoy of his constitutional right to print and publish his free thoughts.

The invitation soon bore fruit. At midnight on the 6th November, 1837, the steamer *Missouri Fulton* landed at Alton wharf with the new press and material on board. A preconcerted arrangement with the captain had been made that the boat should arrive at that late hour, and the entire company, organized as previously stated to defend the press, was then to receive it. About sixty men, well organized and fully armed, were stationed in and about Godfrey & Gilman's warehouse, to which the press was conveyed, and they remained there during the night. The mayor, Hon. John M. Krum, was present by special request when the press was landed, and all arrangements were made with his sanction. He told the company that he would make them all special constables and order them to fire upon the mob if any appeared. A horn was heard to blow, presumably as a signal to the mob, but none came to make any hostile demonstrations.

During the day of the 7th, all was quiet in the city, and nothing was heard by Mr. Lovejoy's friends to indicate that the press would be molested where it lay on storage. It did not seem necessary that the whole company would be needed to guard the warehouse on that night, and

although many assembled there, only about twenty remained for that duty later than nine o'clock. Following are the names of that historic band, as given in Mr. Tanner's book:

ELIJAH P. LOVEJOY, killed by the mob.

AMOS B. ROFF, store dealer (wounded), afterward removed to St. Louis; died there.

ROYAL WELLER, firm of Gerry & Weller (wounded); afterward married the widow of Mr. Lovejoy; is dead.

WINTHROP S. GILMAN, merchant, now of firm of Gilman, Son & Co., bankers, New-York City; lives at Sparkill, Palisades, N.Y.

HENRY TANNER, merchant, now living at Buffalo, N.Y.

WILLIAM HARNED, hotel-keeper, a Kentuckian; afterward removed to a farm near Alton and died there.

JAMES MORSE, Jr., died in 1865.

JOHN S. NOBLE, firm of VanAntwerp & Noble; is dead.

EDWARD BREATH, printer; afterward became missionary to Persia, and died there.

REUBEN GERRY, firm of Gerry & Walworth; dead.

GEO. H. WALWORTH, firm of Gerry & Walworth; dead.

J. C. WOODS, blacksmith; died about 1851, at Alton.

GEO. H. WHITNEY, druggist, firm of Willard & Whitney; dead.

ENOCH LONG, merchant, Upper Alton; died, July 19, 1881, at Sabula, Iowa.

Rev. THADDEUS B. HURLBUT, pastor of Presbyterian Church of Upper Alton; still living there.

GEORGE T. BROWN, boy of sixteen or seventeen, from

Upper Alton; he left the building early in the evening and could not return; he is still living at Alton, Ill.

SAMUEL J. THOMPSON, carpenter from Upper Alton; afterward went to Mobile, Ala., and died there about 1840.

D. BURT LOOMIS, son of Rev. Hubbell Loomis, Upper Alton, then salesman in store of Godfrey & Gilman; still living at Stillwater, Minn.

DANIEL F. RANDLE, clerk in house of Flagg & North; afterward went to California; do not know whether still living or not.

H. D. DAVIS, do not know if living or dead.

REUBEN D. FARLEY, carpenter; afterward became a physician; still living in Jerseyville, Ill.

J. NORMAN BROWN, carpenter; went into the building after hostilities commenced and remained to assist the besieged.

It being known that Enoch Long had seen military service, and he also being the oldest man present, it was suggested that he act as commander or "captain" of the little company for the evening. This was put to a formal vote and carried, and he assumed charge.\* About ten o'clock it became evident that a mob was gathering.

The press was stored in the third story of a building standing upon the shore of the Mississippi River, which at that place flows nearly east. On the river side the building showed a height of three stories and basement, but the slope of the bank gave it only three stories on the street at its north end. A door from the basement opened

\* See next chapter.

toward the river on the south and another on the west side opened on a vacant lot or street leading to the river. In this vacant space a large steam boiler lay and some lumber was piled. The basement and street doors were barricaded with sacks of salt, and the little company stationed behind them, expecting them to be broken in. It was a bright moonlight night, and the mob could be plainly seen gathering near the building, most of them with arms, a hooting and yelling and blowing tin horns. Liquor seemed to be flowly freely among them. Their first demonstration was made by a part of the mob filing in line on the river front. They knocked and hailed, calling for Mr. Gilman. He appeared at the second story door, when they demanded Mr. Lovejoy's press. Mr. Gilman replied that they were there to defend it, and declined to give it up. One William Carr (who was one of the secretaries of the false anti-slavery convention, mentioned in Chapter X.) raised his pistol to fire when Mr. Gilman was pulled away by his associates.

Attack on the building soon commenced by volleys of stones, breaking the windows at the north end, and by firing of guns. A consultation among the besieged took place, and some urged a concentrated fire upon the mob at once, but "Captain" Long declined to order it, as it would involve a large sacrifice of life that he regarded then as unjustifiable and useless. Soon a more determined effort to force an entrance into the building came, and he ordered one of the men to fire in return for their shot which entered the building. The shot hit one of the mob, named Lyman Bishop, and he died before he could be taken from the ground.

This had the effect of checking the mob, who retired for a short time, but soon returned, filled with rage and whisky, and declared that they would burn the building. A ladder was brought and placed against the west side of the building, near the north end, and tar-balls prepared to throw upon the roof. No windows were on that side of the building, so that the party inside could not readily defend it against that mode of attack. Mr. Long, however, in speaking of the affair, says that he stationed himself at a window in the upper story, from which, by leaning out, he had the man climbing the ladder in plain view. He aimed at and would certainly have shot the man, but his gun failed to discharge. It was a new one, and had evidently not primed because of dust in the bottom of the barrel. Another party of four or five passed out of the south basement door and around the southwest corner of the building, and fired from there at the man on the ladder. They returned, and then Mr. Lovejoy and Royal Weller ventured out a second time, when they were fired upon by men stationed behind the lumber piles on the levee. Both were hit; Mr. Lovejoy fatally, five balls having entered his body; Mr. Weller only slightly. Mr. Lovejoy had strength to run up one flight of stairs into the counting-room, where he soon expired. Mr. Long says he was at the unfortunate man's side when he died. Amos B. Roff also ventured to show himself outside of the building, and was struck by a bullet in the ankle.

The roof was now burning from a tar-ball that had been lodged upon it, and the mob was preparing to blow up the building or force an entrance by rolling the steam boiler,

before mentioned, against the west basement door and placing a keg of powder between it and the door. At this juncture, two prominent citizens, Edward Keating (a lawyer) and Henry H. West (a merchant), who had, earlier in the evening, been in the building urging the defenders to give up the press and avoid bloodshed, again demanded a parley and were admitted. They offered, on behalf of the mob, that if the party in the building would leave, they would not be fired upon, that no property would be destroyed except the press, and the fire in the roof would be extinguished.

W. S. Gilman says of this juncture: "The choice being between two evils, *viz.*: the burning of our warehouse, with goods valued at many thousands of dollars,—some the property of third parties—and the consequent destruction of the press; or giving up the press with an agreement that nothing else should be destroyed, and that we should not be fired upon when leaving the building; we accepted the latter alternative. An additional reason for this decision was the fact that we had been in conflict about two hours and the church-bell had bell ringing, but no help had come to us from the civil authorities, the majority of whom appeared to sympathize with the mob. \* \* \* But what confidence can be placed in an agreement made by a mob? We *were* fired on whilst leaving the building, and the outlaws came in and made their gross remarks about the dead lion, whose body then lay in our counting-room, and whose blood had consecrated the soil of Alton."

To carry out his agreement that the fire on the roof should be extinguished, Mr. West was himself obliged to

ascend the ladder, carrying water in his silk hat, and throw upon the burning tar-ball, which, fortunately, had not yet burned through the roof.

Leaving Mr. S. J. Thompson in charge of the dead body of Mr. Lovejoy and the two wounded men, the rest of the little band of defenders secreted their arms and left the building in a body. In violation of the terms of surrender, they were fired upon by the mob as soon as they appeared in sight, but, protected by the sloping ground, the shots passed harmlessly over their heads.

The press was taken out and destroyed, and the pro-slavery mob seemed to have fully triumphed. But how little they understood the spirit of American manhood! The destruction of that press, with its dastardly accompaniment of violence and murder, unmuzzled hundreds of other presses and voices, and from that day the institution of slavery was doomed.

Mr. Lovejoy's body was conveyed the next morning by a few friends to his late home, where, on the following day, a sad, almost silent funeral was held. Mr. Tanner says: "The burial service was simple, consisting merely of prayers by Mr. Lovejoy's constant friend, Rev. Thomas Lippincott; no remarks being made lest the mob should disturb the last sacred rites of our beloved friend. There had been no inquest over his body, no flowers were strewn upon his coffin. Mob-law not only reigned, but was insultingly triumphant. It was thought that the silence of death, under such circumstances, well became the burial of liberty."

## CHAPTER XII.

Modest disclaimer of Deacon Long entitled to full credit of being Captain of the Company—Recollections of Henry Tanner, Winthrop S. Gilman, and Dr. Samuel Willard—Deacon Long a man of deeds more than words—Dr. Willard would have given the Mob “a little more grape”.

DEACON LONG, in a conversation during the later years of his life, disclaimed having had any special authority or command over the defenders of Mr. Lovejoy’s press on the memorable night of November 7th, 1837. Indeed, the fact seems to have been that coherence of organization and concert of action was maintained for a very short time only; that, during the greater part of the struggle, every man of the little band acted independently or as seemed to him best; and Mr. Long may well have forgotten, with the lapse of years, that he was at any time expected to do more than advise and consult with his associates as to the best plans of proceeding.

The writer of this sketch having read in Tanner’s “Martyrdom of Lovejoy” the statement that Mr. Long was chosen “Captain”, addressed a note to the author of that work, and afterward, at Mr. Tanner’s suggestion, to Winthrop S. Gilman, asking those gentlemen to refresh their memories on this point, and to detail any further incidents

that might be within their recollections in connection therewith. The replies will interest our readers, and we append them here:

“BUFFALO, Sept. 23d, 1882.

“HARVEY REID, Esq., Sabula, Iowa.

“*Dear Sir:*—Yours of 20th came to hand yesterday, inquiring about my statement of Dea. Long being captain of the small band in Godfrey & Gilman’s building on the night of 7th Nov., 1837. I have not made any wild statement regarding that event or anything connected with it. Mr. Long was regularly elected by vote and assumed the charge. When at one time a proposition was made for some concentrated fire on the mob, he replied that such a proceeding would be a useless sacrifice of life, and if the time came to justify it he would select or order some one to fire, and he thought that would disperse the mob.

“The shot that killed Bishop was after full consultation with him and with his approval. Mr. Willard’s statement shows that he, as an outsider, well knew that Deacon Long was the recognized head that night; and no one gave Mr. W. any information not well understood by all our friends. I am surprised at the statement that Dea. Long disclaimed any command on that night. I have stated in the book you allude to that there was no concert of action after the killing of Bishop, and probably no order was given after that by Dea. Long; but that he was freely consulted after that as our recognized leader I *well know*. I do not know what further proof I can give you substantiating my statement, except, perhaps, it would be well for you to write Mr. W. S. Gilman, and should he write me, I could give

him a few points of private matters that would settle his mind, if, indeed, he can have any need to have his mind strengthened on that point, which I do not think he would. \* \* \* I wish you would write him on the point in question, and may be well to send him this letter and have him add to it what he would say on the subject.

“Yours truly,

“HENRY TANNER,  
“11 Whitney Place, Buffalo, N.Y.”

“SPARKILL, NEW YORK, 29 Sept., 1882.

“HARVEY REID, Esq.:

“*Dear Sir*—In accordance with your request of 25th inst., I have to state that, as far as I can recall the facts, Mr. Tanner’s statements are correct as to the choice of the late Enoch Long to command the little force in the warehouse of Godfrey, Gilman & Co., on the night of the Lovejoy riot. Twenty men, after awaiting behind a small barricade, expecting the doors to be broken in, and the mob not succeeding in accomplishing that, were scattered over the building; and I do not remember seeing Deacon Long again. He was a brave man, who ‘rewarded his deeds by doing them,’ and not by talking much. Such quiet, determined people are liable to pass without much observation, and so, as I remember, it was with my old friend that evening. His modesty ran parallel with his merit, and I do not wonder that he did not consider that he had much charge more than others, though he was our choice as leader.

“Yours very respectfully,

“WINTHROP S. GILMAN.”

The illusions to this matter in the book referred to are as follows:

Mr. Tanner says: "We had, early in the evening, selected for our captain, Enoch Long, who had seen some service, thinking that occasion might require concerted action on our part. His method of defence was much milder than some of us advocated, for we considered it best to fire on the mob and make short work of it; but he commanded that no one should shoot without his order, an order which, from mistaken motives of mercy, he hesitated to give until it was too late to intimidate the besiegers."

Dr. Samuel Willard, in appendix to same book, says: "The forbearance of the men inside emboldened the mob. I have long been accustomed to say that it was a pity that Henry Tanner was not commander that night in place of the aged, mild, and courteous Deacon Enoch Long. The crisis required either vigorous fighting and a Napoleonic movement upon the enemy, or Quaker non-resistance."

This passage is what is alluded to in Mr. Tanner's letter above given. Whether the further sacrifice of life demanded by these critics was necessary or justifiable is a question we do not propose to discuss here, but simply call attention to the fact that Mr. Long's views seem to have met the approval of his associates at the time, with the exception of one or two.

## CHAPTER XIII.

**Deacon Long a Railroad Contractor**—Without active business in 1840—in 1841 tries his Fortunes again in the Galena Lead-Mines—In 1843, removes his family from Alton to Galena—Engages in the Lumber business—A hard Struggle—Church matters in Galena—The Work of Deacon Long in the Churches there—Removes to Sabula, Iowa, in 1863.

MR. LONG'S mercantile business having been closed, as narrated in Chapter IX., in a manner highly honorable to himself, although far from profitable, he wasted no time in useless repining, but sought at once other channels of activity. A railroad had been projected, and was in course of construction from Alton to Brighton, 13 miles distant. The only railroads then known were laid with what was called "strap rail"—a flat bar of iron bolted to a timber, and that timber again bolted to the cross ties. Such a superstructure of course required a large amount of timber, and Mr. Long, in company with several others, took the contract to furnish that required for the railroad from Alton to Brighton.

The greater part of the years 1838 and 1839, was occupied in this enterprise, when the railroad company failed and the project was abandoned. Mr. Long and associates succeeded, however, in barely saving themselves from loss. During the year 1840, he was without any regular business

or employment, and when the spring of 1841 came, he resolved to again try his fortunes in the Galena lead-mines. And sorely they needed mending since his entire capital at this time was reduced to the paltry sum of sixty dollars. His oldest son, M. H., then a lad of sixteen years, accompanied him, and they labored in the mines, but with poor success, until fall, when they returned to Upper Alton. In the spring of 1842, they again repaired to the mines, and remained an entire year, returning in the spring of 1843; and a third venture was made, in the fall of that year, by Mr. Long, accompanied by his youngest son, Stephen H. None of these mining enterprises proved successful, and in the spring of 1844, he resolved to change his occupation. He removed his family from Upper Alton to Galena, and engaged as clerk in Messrs. Bradley & Ripley's lumber-yard and office at a salary of three hundred dollars a year. He remained in the employ of this firm until Jan. 1, 1849, when he was engaged by Messrs. Carson & Eaton to take charge of their lumber-yard at a salary of five hundred dollars per year, and continued with them until they closed out their business in the summer of 1856.

During these years of struggle with adverse circumstances, the devoted wife insisted upon also bearing a part in the task of endeavoring to rebuild their shattered fortunes, and so they kept boarders for most of the time. As an evidence that they had not forgotten their old New-England habits of thrift and economy, it may be mentioned that, while working for what at this day seems extremely low salaries, Mr. Long built and paid for a

good brick residence. Nor did he at all relax his labors in and for the church and Sabbath-school, nor cease to contribute to their support freely and as liberally as his circumstances would allow. His church affiliation in Galena was at first with the Presbyterian denomination. Himself and wife and two sons united with the First Presbyterian Church in June, 1845. It was then under the pastorate of that honored old pioneer preacher, Rev. Aratus Kent. He had organized that church in Galena Oct. 28th, 1831, and continued to minister to it until 1848.

In 1845, the membership of the First Church had outgrown its accommodatives, and the Second Presbyterian Church was formed from a part of its membership in September of that year. Mr. and Mrs. Long and their son Stephen were among the original thirty-five members of the Second Church. In January, 1846, Mr. Long was chosen a deacon of the church, and, in October, 1850, was elected as one of its elders. He held this office until November, 1860, when the First and Second Presbyterian Churches were again consolidated into one, and he was at once elected an elder of the consolidated church.

The first minister of the Second Church was Rev. N M. Wells from Michigan. In April, 1848, Rev. Geo. F Magoun, now the distinguished President of Iowa College at Grinnell, Iowa, became its pastor. He was succeeded, in January, 1852, by Rev. T. T. Waterman, who was followed, in January, 1857, by Rev. H. R. Dunham, who died during his pastorate, April 29th, 1858. The last pastor of the Second Church was Rev. W. B. Christopher, who entered upon his duties in April, 1859, and resigned in July, 1860.

As before stated, the church was consolidated with the First Church in November of the same year. Mr. Long's associates in the eldership of his churches were at different dates: Chas. S. Hempstead, W. H. Bradley (now Clerk U. S. District Court for Northern Illinois, and residing at Chicago), G. W. Campbell, (wholesale grocer), and Joshua Brooks, (book dealer).

In December, 1862, Mr. Long resigned as elder, and withdrew from the Presbyterian Church for the purpose of uniting with the Congregational Society, which had been formed the preceding year mainly by seceders from the Presbyterians. Deacon Long's principal cause of dissatisfaction with his old church was that they had withdrawn their support from the Home Missionary Society, with whose work the good deacon had long taken a deep interest. The upholding of new and feeble churches among the heterogeneous populace of our great West appealed strongly to the sympathies of his pioneer heart.

He knew much of their trials and difficulties, and was disposed to insist that some portion of his contributions to his church treasury must go to provide that "the poor shall have the gospel preached to them."\*

\* For the principal details of Dea. Long's church affiliations and work in Galena, we are indebted to a memorandum kindly furnished by Deacon Joshua Brooks, who was, for many years, clerk of the Presbyterian churches there.

Dea. Brooks says in a letter to M. H. Long:—"For seventeen years your father and mother were identified with the church work, being active in every good word and work. The experience of the one and the amiable life of the other made them valuable members of our Society. We recall their earthly life with pleasure, and rejoice in the certain assurance of the heavenly reward they now enjoy."

In 1856, as has been mentioned, Messrs. Carson & Eaton closed business in Galena, and Mr. Long immediately after, in partnership with his son, M. H., opened a lumber-yard at the Carson & Eaton "stand". There they carried on a fairly successful business until the spring of 1863, when they concluded to remove to Sabula, Iowa. Closing out their stock in Galena, Mr. M. H. Long came to Sabula early in the spring and opened a yard, but his father and mother did not remove until September, 1863. Thus was formed the firm of E. & M. H. Long, and the large lumber business of the survivor is still carried on in that firm name at Sabula. In 1868, they built a saw-mill on the banks of the Mississippi there, and since that time have manufactured their own lumber.

## CHAPTER XIV.

Life at Sabula—Takes up Church and Sabbath-school work—His teachings and example—The building of a new Church—Dr. Magoun, Deacon Long's old pastor at Galena preaches the dedication sermon—His attendance at the dedication among the last acts of his life—Death of Mrs. Long, the beloved wife—Happy married life—The foster children—Touching devotion of a granddaughter—The birthday gathering—His failing health, but vigor of mind—It gives way at last—He breathes his last July 19, 1881.

THE life of Deacon Long at Sabula was the calm, peaceful, honored close of a well-spent career. Connecting himself at once with the Congregational Church of that town,—of which Rev. Oliver Emerson, a pioneer of that denomination in Iowa, was then pastor—he became its principal mainstay and support. From its regular Sabbath services, its prayer meetings, and its Sabbath-school he was never absent so long as his feeble strength would permit his presence. To its Sabbath-school he brought a long life's experience; the enthusiasm of devoted love for its work, and an ardent desire to lead the steps of the young and thoughtless to the feet of that Saviour whose love had so crowned his own life with peace. He formed a Bible-class of young ladies and gentlemen mostly, and for nearly seventeen years was its instructor. Its *personnel*, during those years, was constantly changing; the girls

and boys grew into womanhood and manhood, and through the holy bonds of matrimony, were welded into new homes; new duties pressed upon them, and their places in the Bible-class were filled by a younger generation pressing forward; but in all their future lives, Dea. Long's teachings and example became a strong force by which they are guided—not always consciously, perhaps—and many communities contain better men and women than they might have done but for the unselfish devotion of our noble old friend. To each member of his class was presented a card photograph of their teacher, and there are but few homes in Sabula today in which the family album does not contain, carefully cherished, the beloved lineaments of Deacon Enoch Long.

The Congregational Church edifice, in use at Sabula when Deacon Long and his son made their homes there, was a small, plain structure, built in 1852, of the mixture of small rock and pebbles, with lime mortar, called here "grout" or concrete. The desire for a more commodious and tasty structure grew in force with the Church Society and citizens generally as years went on, and Deacon Long fully shared that feeling. The society, however, was small and its members not wealthy, so that nothing was done to further that desire until the spring of 1873, when, under the pastorate of Rev. F. Herbrechter, an earnest effort was made to secure the erection of a new building, such as might be a credit to the town and satisfactory to its attendants. Deacon Long became the largest subscriber to the fund pledged for the construction of the building. His son was also a liberal contributor, and the firm (E. &

M. H. Long) agreed to advance whatever might be necessary to complete it, should the amount subscribed prove insufficient and await future contributions for their reimbursement. The church cost \$5075. The amount subscribed was only \$2625, so Messrs. Longs found it necessary to advance \$2450. After the lapse of three years, nothing having been paid by the church on their indebtedness, Deacon Long, unwilling to see the full dedication of the Lords house to his service longer postponed, proposed that if the society would raise money enough to pay one-half the indebtedness, which, with interest, now amounted to \$2800, he would himself assume the other half. By strenuous exertions, \$1400 was secured in small subscriptions; M. H. Long made another liberal donation, but the greater part of the balance was contributed by the old gentleman, and thus again, as at Upper Alton, he had the privilege of being the principal means by which a "House of the Lord" was provided for His service; albeit, in both cases, the circumstances were such as would try the patience of any man less imbued with the spirit of his Divine Master.

The church thus erected at Sabula is a tasty edifice of brick, with a symmetrical tower and spire rising from one corner. It was formally dedicated to God on Sunday, June 16th, 1876; the services being conducted by the distinguished Geo. F. Magoun, D.D., then, as now, President of Iowa College at Grinnell, Iowa, assisted by Rev. Oliver Emerson of Miles, Iowa, who was the pioneer minister of Sabula, having first organized the Congregational Society there. Dr. Magoun had been, many years before, pastor

of the church in Galena of which Dea. Long was a member.

His attendance at this dedication was among the last public acts of our honored old friend's life. Already 85 years of age, the infirmities of his years rested heavily upon him. He felt that his departure from the scenes of this life could not be much longer delayed, and he rejoiced at being able to do so much while he lived toward providing another community with a tabernacle wherein they might worship God.

Soon after Deacon Long's removal to Sabula, he was called upon to face the greatest loss of his life. The beloved wife, who for half a century had shared his joys and sorrows; in adversity and trial, as well as in prosperity, had been a helpmeet indeed, departed hence to assume the robes of immortality on the 14th day of October, 1865. To add to the poignancy of grief at the loss, it was not permitted that her death should take place in the sacred precincts of home, although it was among sincere and honored friends. Like her husband, Mrs. Long ever took a deep interest in all the work of the church, and lent her aid to its missions and philanthropic enterprises wherever practicable. The American Board of Foreign Missions met in the City of Chicago in October, 1865, and Mrs. Long visited that city for the purpose of attending its meetings, becoming the guest of her old Galena friends and neighbors, Mr. and Mrs. W. H. Bradley.

By the unwonted change of air, or exposure to the lake winds, she contracted a cold, which soon developed into pneumonia, assuming the typhoid character, and before

she could be removed to her home, she was past earthly help. Filled with a cheerful reliance upon the wisdom of Divine Providence, she, almost with her last breath, expressed her readiness to depart if such should be God's will. Her grief-stricken husband was enabled to reach her bedside and be with her in the last sad hour. He accompanied the remains to their home in Sabula, where they were interred in the presence of a large concourse of sorrowing friends and neighbors.

Seldom, indeed, has the matrimonial link united two persons who were more thoroughly in harmony in thought and purpose than Mr. and Mrs. Enoch Long. In work and in pleasure, in church and in social relations, their aims and their sympathies were as one; and in all of Mr. Long's hardships and adversities, he ever felt that he could count upon the cheerful support and loving counsel of his intelligent, faithful wife. We have taken occasion to note many instances of her ready helpfulness in the course of this narrative. She took an active and intelligent interest in the affairs of the great world, being an eager reader of the public prints; and it was her habit to cut out and preserve in scrap-books, and other convenient places, something of interest, especially those of a religious nature, from nearly all the newspapers that she had access to. It is now a matter of great regret to her son and family that, in their several removals, these scraps were destroyed, as they became old. Many of them would now be of priceless value.

Toward lonely and helpless orphans the hearts of this worthy couple ever went out with loving pity, and they

always rejoiced when they were enabled to make lighter the burdens of those bereft. To Sabula with them came members of two orphan families, Misses Mary and Margaret Mace and Mr. Wm. H. Bahne; and they were of Mr. Long's household for several years, until, indeed, they went forth to help form happy homes of their own.

Miss Margaret Mace was married soon after Mr. Long's death to Charles F. Berg, now of the Emmert Proprietary Co., Monroe St., Chicago, and their home is in that city.

Miss Mary became her foster-father's housekeeper after her sister's marriage until she too was sought in marriage, and bestowed her hand upon a Mr. Hurlbut. They removed immediately to his home in California, where the young wife's life was soon cut off by that fell destroyer, consumption.

Mr. Bahne was among the first of those who enlisted from Galena to serve his country in the war of the Rebellion. He became a member of Co. F., 12th Ia. Infantry, under command of Col. A. L. Chetlain; participated in the battles of Fort Donelson, Shiloh, Corinth, Vicksburg, and the Atlanta campaign; reënlisted at the end of his three years' service, but was soon discharged for disability arising from a severe attack of pneumonia; again enlisted, after partial recovery of his health, in Gen. Hancock's Veteran Corps, and was among the last of the volunteer army mustered out of service, having served in all more than four years. He still resides in Sabula.

After Mary Mace's marriage, the superintendence of Deacon Long's household was assumed by his eldest granddaughter, Miss Lucia M. Long, and for over eleven

years his lonely life was cheered by the loving care and skill of this estimable young lady. Until the last sad scene of her grandfather's life on earth had closed, she never relaxed her devoted attention to his comfort, to which even needed recreation was ever made subservient.

It was a beautiful custom of Miss Long and her father's family to observe each anniversary of the old gentleman's birthday by a social gathering of friends and neighbors at his home to exchange greetings and pass the evening in social converse. The 16th of October was thus never allowed to pass without a cheering reminder to the old patriarch that he was loved and honored by the community in which he had cast his lot. Before dispersing to their homes, it was the invariable custom at these gatherings to join with their venerable host in singing a hymn of praise to God who had preserved his life for another year, and to unite in heart and spirit with him while he talked with his Divine Master in prayer, in that childlike trust and humility that characterized him, as though conversing with a dear Friend in whose justice and mercy he could implicitly confide. Deacon Long loved to sing, and his clear, strong tenor voice so held its power, even in extreme old age, as to attract attention from all who heard it.

His energy and force of mind were wonderful. His residence in Galena had been near the summit of one of the hills or bluffs surrounding that city, and was approached in part by steps or stairs in the sidewalk. The severe exercise of climbing these so frequently for many years, had stiffened and crippled his lower limbs, making locomotion a slow and painful task. After about his eightieth

year, he was obliged to use two canes to support his steps, and for the last two years of his life, could walk only when assisted by some friendly arm. Yet he never, until about a year before his death, allowed a day to pass, whatever might be the weather, that he did not repair to his office and personally superintend his business in its financial affairs and office work. Such was his remarkable vigor of constitution and vitality, imparted by habits of correct and temperate living, that he was very seldom detained at home through sickness or any bodily ailment.

But, alas! to the relentless march of time, all must at last succumb. Year by year, the feebleness of old age was visibly undermining our old friend's physical vigor, and ere long, the strong brain began, likewise, to feel the withering touch of age.

For the last six months of his life, his friends were compelled to note with grief that his mind failed to retain its wonted grasp upon affairs. At intervals his wonderful memory that had ever been a marvel to his friends, and a source of pride to himself, seemed utterly gone; he would fail to recognize his most intimate friends. Then he would revive and for some weeks give evidence that his native strength of mind was regaining its force, but such improvement would be temporary only, and he grew gradually weaker.

As the warm weather of the summer of 1881 approached, it seemed to make demands upon his vitality that his enfeebled system could not sustain, and at 9 a.m., July 19th, he peacefully breathed his last—utterly worn out. Those who watched at his bedside during that last night

and morning, say that his lips moved constantly in prayer; sometimes audible, but mostly voiceless—mental communings with that Maker whose face he was soon to see.

## CHAPTER XV.

**Funeral of Deacon Long—Buried in Evergreen Cemetery—Universal Sorrow—Tributes paid his memory—Letters of Rev. Dr. Magoun and Ex-Minister E. B. Washburne.**

THE funeral obsequies of Deacon Long were as simple and unostentatious as his life had been. At 10 a.m. of Thursday, July 21st, his remains, enshrined in their last narrow abode, were borne in the loving hands of six aged men, selected from his associates in the Sabula Pioneer Society, from his residence to the handsome church he had loved so well. Almost the entire community, and many from the surrounding country and neighboring towns had assembled to pay their last tribute of respect to one whom all had honored and revered in life. The services were conducted by Rev. James Alderson, pastor of the Congregational Church, assisted by Rev. C. A. Hawn, pastor of the M. E. Church of Sabula, and Rev. N. A. Kimball, a retired M. E. clergyman.

The Sabula Society of Union Veterans, composed of those who had served their country during its wars, had been proud to bear upon its rolls the name of Enoch Long as a member, and he had ever manifested a deep interest in its work and objects. They now sought and obtained the privilege of forming an escort to the funeral

cortege of their departed comrade. So he was borne from his home to the church, and from thence to the cemetery, with the sweetly solemn music of dirges played on a fife and muffled drums.

Comrade Long had played the fife in camp and on the march sixty-eight years before on the Niagara frontier, and those who, in later years, followed the flag that he loved, insisted that martial music only should accompany the old soldier's funeral.

We append the General Order calling the Veterans to this escort duty:

"Headquarters Society of Union Veterans, No. 1.

"General Order, No. 6. SABULA, Iowa, *July 19th, 1881.*

"COMRADES:—The Death Angel has descended and torn from our ranks an honored and beloved comrade and friend. Comrade Enoch Long—a veteran of the war of 1812—departed this life at 9 a.m., Tuesday, July 19th, 1881, in the ninety-first year of his age, full of years of rare usefulness and devotion to duty, to the honor and service of his Maker, and to labor and sacrifice for his fellow-men and his country.

"Members of this Society will report for escort duty at the funeral of Comrade Long on Thursday, 21st inst., at 9:30 a.m., at the Town Hall, Sabula. Scarfs with mourning rosettes will be worn. By command of

"N. C. WHITE, Captain,

"HARVEY REID, Orderly Sergt."

The remains were interred in Evergreen Cemetery, on the banks of the mighty Mississippi River, up which he had passed fifty-five years before, when the beautiful spot where he was laid to rest had probably never been pressed by a white man's foot, and laid beside those of the loved companion from whom he had been parted sixteen years before, now to be reunited forever in the boundless realms of immortality.

As the departure of our good old friend became known abroad, expressions of regret and encomiums upon his character came from many quarters. Some of these we have already quoted in the course of the narrative.

The *Sabula Gazette*, in closing an extended sketch of his life, says:

"That he was possessed of a remarkably fine physique is very apparent from the hardships that he endured during his pioneer life, and the remarkable energy that he displayed in all his undertakings. Coupled with the sound body was a fine and strong mind, which was evinced by the fact that he retained possession of his faculties to a remarkable degree during the last moments of his life. Father Long was a Christian in the fullest sense of the word. Not one who preached and failed to practice, but a man who carried his Christianity with him to his every-day labor, and took pleasure in talking of it and teaching it to all who wished to listen, thus securing the profound respect of the most skeptical, and convincing them that while he professed Christianity, he was all that he pretended to be. Always a leader in the good work, he was a member of either the first or second Sabbath-school

established in America, was a member of the first one organized in New Hampshire, and organized the second one in the State of Illinois. His earnest work in the Sunday-school leaves behind him many men and women who will remember him with affection and reverence, and profit by the moral teachings he gave them.

"His hand was ever open for charitable purposes, and he gave with a free heart—not meagerly, but in abundance. He has given largely to many different churches, and our own neat little Congregational Church stands as a monument to his benevolence, he having contributed the largest share toward its construction. But churches alone did not receive all his attention; the college at Jacksonville, Ill., and the Iowa College at Grinnell, Iowa, were ably assisted by him in the commencement; and in conclusion it would be safe to say that the life of Father Long has been one worthy of emulation in every respect.

"The funeral services, which took place on Thursday, at 10 o'clock a.m., were rendered very impressive, and were largely attended by parties from a distance as well as those from our own city. The Sabula Society of Union Veterans, forming at their headquarters and marching to the residence, escorted the remains thence to the church, preceded by the drum corps playing an appropriate dirge. At the church door the Veterans formed into two lines, leaving a space through which the remains of their departed comrade, encased in an elegantly finished casket, were conveyed by the pall-bearers. The services in the church were appropriate and ably conducted by Rev. James Alderson, assisted by Revs. C. A. Hawn of Sabula, and

N. A. Kimball of Miles. After the services at the church, the Veterans again formed in front of the procession, and escorted the remains to the grave in Evergreen Cemetery, the drum corps playing a dirge both upon leaving the church and entering the cemetery.

"The pall-bearers were Dr. J. G. Sugg, E. A. Wood, W. H. Eldredge, George Canfield, Wm. H. Reid, and John Stinton, each of whom have passed over three score of years in this life."

Among those whose acquaintance Deacon Long had made during his residence in Galena, was Hon. E. B. Washburne, late Minister of the United States to France. Although himself of an unassuming and retiring disposition, never mingling much in the active world of politics and statecraft in which Mr. Washburne had gained so high honors, yet Mr. Long's probity of conduct and sterling merit could not fail to win the high regard of such men of worth, and we find the distinguished gentleman writing, immediately upon his receipt of the intelligence of his old neighbor's death, as follows:

"365 DEARBORN AVENUE,  
"CHICAGO, ILL., *July 23, 1881.*

"DEAR SIR:

"I hear of the death of your honored father. I knew him long and well when he resided in Galena, and a better and more conscientious man never lived. He cut quite a figure in Alton, and was well posted in the earlier history of Illinois. I have thought that he may have left many interesting papers that would throw light on many events of his time. If he has done so, I would be greatly obliged

if you would send them to me to look over; I will return them to you if you desire, or place them in the archives of the Chicago Historical Society. Your truly,

“E. B. WASHBURNE.

“To M. H. LONG.”

This volume is an inadequate attempt to comply with Mr. Washburne's request.

From across the sea came the following:

“LONDON, ENG., Aug. 11, 1881.

“MY DEAR BROTHER:

“I have just heard from Mr. Wm. H. Bradley (at Paris) that our dear Father Long has gone home. In Bunhill Fields Cemetery, where John Bunyan and many Puritans are buried, I read yesterday this inscription, 'Those within are gone to rest'. So of him. Blessed are the dead who die in the Lord. I have long been expecting the intelligence which comes to me in a foreign land. But he has gone to the land that is not foreign; where your precious mother and Stephen await him. It is well.

“Yours truly,

“GEO. F. MAGOUN.

“Mr. M. HASTINGS LONG.”

The *Galena Gazette* gave a feeling eulogy and sketch of Deacon Long's life, as also did the *Alton Telegraph*, *Maquoketa (Iowa) Excelsior*, and other papers.

May his mantle fall on many more equally pure, equally conscientious, equally devout, equally philanthropic, equally patriotic, equally brave, is the prayer of every true patriot and every true Christian!



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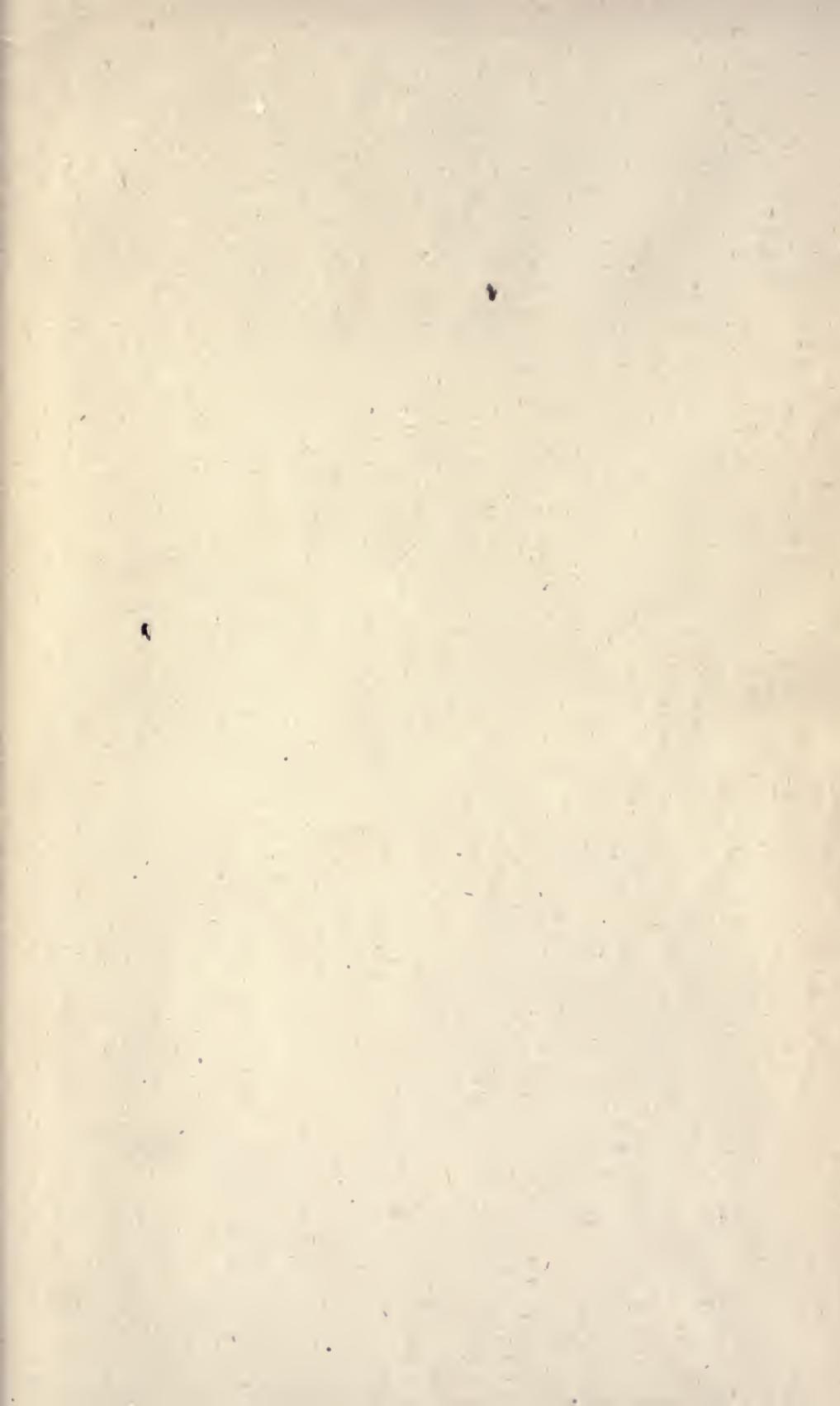
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